

Luib-Seanús,

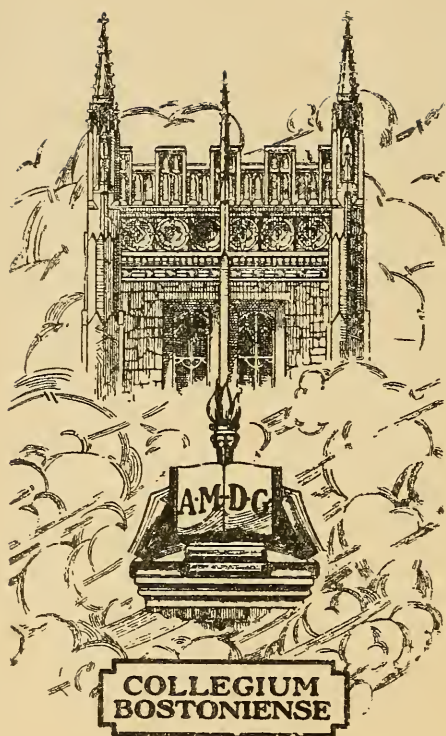
—I—

IRISH ETHNIC BOTANY

AND THE

EVOLUTION OF MEDICINE IN
IRELAND

mícheál ó maoldomhnaigh



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The Lord's Prayer
 Our Father who art in Heaven,
 Hallowed be Thy Name.
 Thy Kingdom come,
 Thy will be done
 On Earth as it is in Heaven.
 Give us this day our daily bread,
 And lead us not into temptation,
 But deliver us from evil.
 Amen.

21. *alderupen* (Hatch) etc

luib-seanús,

maile le

Seann-cumntar ar fáoṁar luēt leigir,
i n-Éirinn.

IRISH ETHNO-BOTANY

AND THE

Evolution of Medicine in Ireland.

BY

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PREFACE.

IRISH ETHNO-BOTANY AND THE EVOLUTION OF MEDICINE IN IRELAND.

THIS book aims to give in outline the evolution of Medicine in Ireland and to indicate the comprehensive character of Irish Ethno-Botany. Our country's share in the development of medical science is unknown, and, therefore, unrecognised. The names of Graves, Stokes, and Corrigan are undoubtedly impressed on the annals of Medicine. Yet these men do not represent the Irish so much as the Anglo-Celtic school.

The medical profession in this country suffers like the rest of the race from England's pedagogy. Somebody has criticised the educational system because it ignores the life history of the subject with which it deals. Not only does it ignore the life history, but it hides the race history. The exotic educational tree which the Irish child must climb bears but one fruit worth having. That fruit grows on a graft so carefully placed that it hides the poisonous nature of the tree itself. Education without Nationality is, however, no less absurd than Education without Religion.

In this book I have endeavoured to indicate the wealth now lying hidden in the Gaelic nature creeds, and look forward with hope to the day when "Nature, the sombre and veiled companion of the children of unfaith," will become "the revealed and laughing nurse of the children of belief."

The character of this work necessarily means obligation to many sources. Grateful acknowledgment is expressed to all, and especially to 'Liam O'Meehan for his valuable aid in elucidating the Irish nomenclature.

mīre,

mīceál ó maoitdomnaig.

Dún-Šarvān,

1 nOéirib Muman,

1919.

(Dungarvan, Co. Waterford.)

IRISH ETHNO-BOTANY
AND
THE EVOLUTION OF MEDICINE IN IRELAND.

PART I.—IRISH ETHNO-BOTANY.

Sections :—

- (I.) Introduction.
- (II.) The Native Materia Medica of Vegetable Origin.
 - (a) The Land Flora.
 - (b) The Marine Flora.

PART II.—THE EVOLUTION OF MEDICINE IN IRELAND.

Sections :—

- (I.) Pre-Christian or Druidic Period.
- (II.) Early Christian.
- (III.) The Hereditary Physicians of the Septs or Clans.
- (IV.) The Rise of a Medical Profession in Europe.
Introduction of Continental Methods.
- (V.) Mediaeval Guilds, Corporations, and Chartered Bodies.
- (VI.) Private Medical Schools.
- (VII.) Obstetrics in Ireland.
- (VIII.) “Trinity,” “The Colleges,” and “The Universities of the present day.”

IRISH ETHNO-BOTANY.

INTRODUCTION.

OUT of the shades of history and from the babel of tradition we must collect the fragments that will serve to build the Ethno-Botany of the Celts.

The religion of early Ireland consisted largely of nature worship.

The primitive Celt sought everywhere for An Ti Ta (He who is). As a follower of the Druids, he worshipped groves, and held in veneration the oak and the mistletoe. The mountains, rivers and seas claimed his attention, and were objects which called forth his greater Naturism. These again he peopled with Naiads, Dryads, Fauns and Fairies. His pantheon extended "to the seas around and to the skies above."

These pagans were not barbarians, and Christianity crystallised rapidly out of the flux. The Druids taught them the immortality and transmigration of the soul, but animism mainly formed their naïve philosophy. The religion of the country, then, was an indefinite mysticism, and with nature-worship as the dominant devotion, the transition to Christianity was accomplished with ease.

These pagan "listeners in the woods" had actually blazed the trail for their more dogmatic yet very similar followers. The first Irish Christians lived their lives and loved their *Coimrœ na nÓaoime* (Lord of Folk) at the feet of nature. St. Columban, like his predecessors, sensed the Sabbath of the woods and fields, and tells us that his profession was "to be always on the alert to find God in nature."

The early literature of the country, reflecting the naturism of the times, is largely a nature hymnal. Marbhan's shieling in the wood had a lure and a charm greater for him than the palace of his princely brother Guaire. In the swineherd's reply to the prince's surprised demand :—

“ Oh, Marbhan, Oh, hermit, why dost thou sleep abroad,
thy head upon a floor of pine rather than upon a
quilted couch ? ”

we get the true note of sylvan ascetism. (This poem is said to have been written in the tenth century and refers to seventh century practice).

The anchorite and monk, having penetrated the fastnesses of nature, brought forth material and spiritual wealth. The traditional knowledge of the hereditary physicians of the septs or clans concerning the actions and uses of our native herbs is a portion of this wealth. We have no less an authority than Van Helmont for the wonderful results accomplished by these hereditary healers, who were acquainted with and used the *materia medica* of their own country. The Irish herbalists of to-day are, in the vernacular, “ knowledgable persons,” mostly women, who possess a smattering of our folk botany. The vicissitudes of the nation have retarded the transmission of this knowledge until it is well nigh lost in the wilderness whence it was gained.

Our nature heritage is rich. We are modern mystics despite our dogmatic religion. We believe that we are well within our rights when we protest against the attitude of some who would throw contempt on all learning that does not emanate directly from the laboratory. Science, they say, has shaken off the trammels of tradition, and it is the fashion to deride Empiricism. The triumphs of empiricism, however, cannot be gainsaid. Our concern here is not to glorify the herbalist or the homœopath, and certainly not to decry orthodox medicine. But somehow it seems that the ethno-botany of the Red-

Indian and Romany tribes claims the attention of our therapeutists and pharmacologists, while that of the Celt is neglected and unknown. Is it not possible that autocratic science has caused us to over-look an Irish Mendel, or relegated to oblivion many a herb with virtues just as magical as those possessed by the Lusmore? At all events it is not too much to hope that a study of the Ethno-Botany of the Celts allied with the Pharmacology of to-day may win back some of the fame of the Irish Physicians of the long ago, and help at the same time the common cause of humanity.

Some would perhaps think that the English and Cymric folk botany provides all the material that is necessary in this particular field of research. And it is true that the flora of Ireland is on the whole a reduced British flora. Yet we have a number of species very rare or altogether unknown in Great Britain. Besides, just as we are a distinct national entity, so we possess a specific herb lore, and one which will bear comparison with that of any other country.

There are many reasons why the study of these Celtic nature creeds should prove interesting. Ireland has acted missionary to many lands, and early medicine and religion went hand in hand. From the economic view point alone Irish folk botany is worthy of attention. The knowledge of vegetable dyes is proved by the variety and richness of colour schemes exhibited in articles of apparel, and above all in the illumination of manuscripts.

Again, if considered from the educational standpoint, this naturism is a spiritual inheritance which should not be denied. A study of this native flora *in his own tongue* will enable the student to inherit some of the scientific, literary, aesthetic, and religious possessions of the race.

Recent world events have given to natural science the prominence which it deserves in any educational curriculum.

The system adopted as the basis of the following account of Irish herbs is in accordance with modern scientific practice. The herbs are arranged in their natural orders, the botanic name being placed first, then follow the English and Irish equivalents.

For the convenience of readers who may not be conversant with scientific terminology, in addition to the botanic index, English and Irish indices are provided.

The work as it now stands is necessarily incomplete, and the author would feel grateful to any reader who would furnish him with the Irish names of herbs not now included in this book. It is therefore to be hoped that should a further edition be called for, the book will then represent, in full, the culture and wealth of our native herb-lore.

ACTIVE MATERIA MEDICA OF VEGETABLE ORIGIN.

THE LAND FLORA.

RANUNCULACEAE.

Thalictrum Alpinum. *Alpine meadow rue.* Руиѣ (Руѣа)
Алпесѣ.

Thalictrum collinum. Lesser meadow rue. Русъ бѣгъ.

Thalictrum flavum. *Meadow rue.* Руиbъ лѣсна.

Internally antispasmodic, and were given in "falling sickness."

Anemone Nemorosa. *Wood Anemone*. Iur na Sdaoite; Cogal
Dearg; Nead Coille.

Recommended for a " cold " in the chest ; water passages,
and as a stimulating application to indolent sores.

Ranunculus aquatilis vel circinnatus. *Water Crowfoot*. Fíor
Uirce; Fleann Uirce; Lion na hAbhann.

Ranunculus Flammula. *Lesser Spearwort.* Λαρίη Λέανα.

Ranunculus Lingua. *Great spearwort.* Σπαραγί λέανα.

Both of these, the lesser and the greater spearwort, are occasionally the cause of poisoning in cattle ; the latter was formerly used as a cure for swine fever.

Ranunculus Auricomus. *Goldilocks*. ΣΡΑΙΣ ΜΟΥΡΕ; ΣΑΡΒΕΛΥ
 ΝΑ ΜΟΝΑ.

Ranunculus Acris. *Meadow Crowfoot.* Ceanbán Feóir.

Ranunculus repens. *Sitfast*. Fearbán.

Ranunculus Bulbosus. *Bulbous Crowfoot or Butter-cup.* Full
Tatman; Turtle Tatman.

The previous three, *Acris*, *Repens*, *Bulbosus*, are recommended for "stitches" and St. Anthony's fire.

Ranunculus Ficaria. *Lesser Celandine.* Σαρμαῖς; Ξράν
 Ἀρκάν.

An ointment was made from the plant for use in the treatment of piles.

- Caltha Palustris.* *Marsh Marigold.* Deápnán Bealtaine ;
 Plubairín ; Lur Buiré Bealtaine ; Riarc-bliát Óróa.
 The herb of the May Day festival. Associated more
 with divination and magic than therapeutics. Gar-
 lands were made of it to protect the cattle and
 produce from the evil influence of fairies and witches.
- Aquilegia Vulgaris.* *Columbine.* Lur an Colum ; Crúba
 Leirín.
- Aconitum Napellus.* *Monkshood.* Oatáda Dub.
 The Monkshood and Columbine are not true natives.
 The Monkshood is very poisonous and very rare. The
 Columbine is frequently found "wild."

NYMPHAEACEAE.

- Nuphar Luteum.* *Yellow Water-lily.* Bíleós báiríte buiré ;
 Caóán Ábann.
- Nymphaea Alba.* *White Water-lily.* Duilleós (bíleós) báiríte
 Bán ; Cuirínín Bán.

PAPAVERACEAE.

- Papaver Somniferum.* *Opium Poppy.* Corlaíoin ; Cromlur ;
 Paipín ; Lur an Coraí.
- Has established itself in some parts as a "native." The
 juice coming from incisions made in the capsule when
 dried constitutes opium.
- Papaver Rhæas.* *Corn Poppy.* Caitleac Óearg ; Bliac na
 mBoóac ; Calicín.
- The petals are used as a colouring agent. A syrup made
 from the petals is useful as an anodyne expectorant.
- Glaucium Flavum.* *Yellow horned Poppy.* Báiríós Ruab.
- Chelidonium majus.* *Celandine.* Laca éannruab ; Donrcot.
- Is a purgative and diuretic ; an ingredient in cancer
 cures, and recommended for corns.

FUMARIACEAE.

- Fumaria officinalis.* *Common Fumitory.* Deatac Talmán ;
 Camán Seairmaig ; Óearg Talmán ; Sioiríam.
- Given as a decoction in skin affections, especially to
 infants with scalp trouble.

CRUCIFERAE.

Cheiranthus Cheiri. *Wall Flower*. Λυρ αν Θαλλα; Λυρ λεατ αν τΣαμπαρο.

The flowers were used (a) steeped in oil as an anodyne and stimulating liniment. (b) As an infusion (one oz. to one pint of water) for nervous troubles. The flowers contain eugenic acid and caryophyllin.

THE CRESSES.

Nasturtium Officinale. *Watercress*. Βιοταρ; Βιοπαρ.

Nasturtium Sylvestre. *Woodcress*. Βιοταρ Κοιλεσθ.

Nasturtium Palustre. *Marshcress*. Βιοταρ Κυρραις.

Nasturtium Amphibium. *Water Radish*. Μεσσαν πασυμ υρρε.

Barbara vulgaris	}	<i>Winter Cress</i> . Τρεσβας.
„ intermedia		
„ praecox		

Arabis petraea	}	<i>Rock Cress</i> . Σαρ αν Καλλις (να Καλλιςε?).
„ hirsuta		
„ ciliata		

Cardamine Amara. *Bitter Cress*. Βιοταρ Σεαρο.

See Cardamine Pratensis below.

All the Cresses possess antiscorbutic properties and were in great favour in the complaints scurvy and scrofula. They contain potash and calcium salts, iodine and the valuable sulphocyanide of allyl, as well as iron. The cultivated varieties of Nasturtium were introduced from France into Ireland, as is indicated by the names given to those herbs. The garden cress was known as Σατ βιοταρ and βιοταρ ζαροα, and the "town" cress as βιοταρ φραντας, "town" being an English corruption for the French *tonne*, or enclosure. The Cress has lost favour in the Ireland of to-day owing to the introduction of the other varieties of vegetables. The Nasturtium is still used as a table decoration for the *blanc mange* made from Carrageen Moss; a sprig or flower being used much as the holly is in the Christmas pudding. The combination of the Nasturtium with Carrageen Moss is certainly excellent from the scientific view point. No better article could be placed in the

dietary of the consumptive than the Carrageen, which is nutritious, demulcent, and has an iodine content. The sulphocyanide of allyl in the nasturtium is again coming into vogue in the treatment of phthisis.

Cardamine Pratensis. *Ladies Smock, Cuckoo Flower, or Bitter Cress.* Léine mhuire; Seilín Cuaiçe; Gleóráin.

The flowering tops were used as an antispasmodic remedy in St. Vitus dance, falling sickness, etc. It flowers on or about Lady Day.

Cochlearia Officinalis. *Scurvy Grass, Spoonwort.* Cuirpán; Biotar Tráḡa.

The remedy formerly used by all mariners to prevent scurvy on long voyages. Is said to be useful in the treatment of spongy gums. The habitat of this herb is maritime and sub-maritime, i.e., it is found on the coast and along the banks of estuaries.

Erophila Vulgaris. *Whitlow Grass.* Biotar Spreagáin.

Sisymbrium Officinale. *Hedge Mustard.* Lur an Óir; Meitire. Was used for hoarseness, throat and chest complaints.

Sisymbrium Sophia. *Flixweed.* Fméal mhuire.

Formerly used for dysentery or flix, hence the name.

Sisymbrium Alliaria. *Jack-by-the-hedge, or Garlic Mustard.* ḡáirleós Cottleasó; bó Cumneall.

Brassica Nigra. *Black Mustard.* } pḡaireacá buirde.

Brassica Alba. *White Mustard.* }

Brassica Sinapis. *Charlock.* pḡaireacá ḡarḡ; Lur na Súil mbuirde; Cuirpán buirde; nóimín buirde.

Both are official in the B.P. The seeds of both collected from cultivated plants form the mustard of commerce when mixed and pulverised.

Capsella Bursa Pastoris. *Shepherd's Purse.* Lur an Spairáin; Lur Corcasó na fola; Spáiróin; Lur na nDoirán.

Was used in hæmorrhages, also as diuretic and emmenagogue. Is said to contain an alkaloid "bursine."

Senebiera Coronopus. *Swine's Cress.* Slántur na muc; foḡla; Clasócaḡ buirde.

Lepidium Latifolium. *Dittander.* } Lur an pḡobair.

Lepidium Campestre. *Pepperwort.* }

Thlaspi Arvense. *Pennycress.* pḡaireacá na ḡCaoracá; pḡaireacá fḡaró.

Crambe Maritima. *Sea-Kale*. ρραιρεάδ na μαρα ; ρραιρεάδ
 Τράξα ; Μυράν.

Raphanus Raphanisturm. *Wild Radish*. μεακαν Ραριγ ;
 Κυρράν Όεαρς.

Raphanus Maritimus. *Sea Radish*. μεακαν μαρα.

One herbalist whom I have met uses one variety of radish
 in an ointment as a cure for "evil," and as it is col-
 lected from a stream this is probably the Water Radish
 N. amphibium, *vide supra*.

Cochlearia armoracia. *Horse Radish*. μεακαν Εάδ ; μεακαν
 Ραγυμ ; υίρce βεστα na mβράτaρ.

Used internally in the form of sauce made with
 milk, as a condiment externally applied as a counter-
 irritant.

RESEDACEAE.

Reseda Lutea. *Wild Mignonette*. θυρε mόρ.

Reseda Luteola. *Dyers' Weed*. Ρυαόεάν ; Ρυαόεάν θυρε.

BERBERIDEÆ.

Berberis Vulgaris. *Barberry*. βαρβιρός.

A decoction of Sulphur and Barberry bark in Stout is
 used with good effect for Jaundice, both in veterinary
 and human subjects.

CISTINEAE.

Helianthemum Guttatum. }

Spotted Rock Rose. }

Helianthemum Vineale. }

Hoary Rock Rose. }

ρλύρ na Σρέμε ; Ρόρ na Καρραιζε.

Both of these are said to have been used in the treatment
 of shingles or wild fire (Herpes Zoster).

VIOLACEAE.

Viola Palustris. *Marsh Violet*. }

Viola Odorata. *Sweet Violet*. }

Viola Hirta. *Hairy Violet*. }

Viola Arvensis. *Field Violet*. }

Viola Sylvatica. *Wood Violet*. }

Salcuaδ ; Κογαλ Σορμ.

Viola Canina. Dog Violet. ΨΑΝΔΙΣΤΡΕ ; ΒΙΟΤΟ Δ ΛΕΙΤΕΙΟ.

Viola Tricolor. Wild Pansy. ΞΟΡΜΑΝ ΣΕΑΡΡΑΙΣ ; ΞΟΡΜΙΝ ; ΣΑΛΕΥΑΔ (?) .

Viola Lutea. Mountain Pansy. ΞΟΡΜΙΝ ΣΤΕΙΒΕ.

The general rendering for Violet in Irish is ΣΑΛΕΥΑΔ ; other terms are ΚΟΞΑΙ ΞΟΡΜ ; ΞΟΡΜΑΝ ; ΞΟΡΜΙΝ, γμλ. The explanation of how this flower was named ΣΑΛΕΥΑΔ is in doubt. Some suggest that the literal translation is Cuckoo's Heel, or stocking. This leads us to the extraordinary resemblance to a miniature bird which can be contrived by removing the calyx and corolla off the flower. The stigma then forms a head and neck, the anthers a golden flecked breast with their tongues protruding like green wings.

Another interpretation is that the spur of the violet resembles the old Irish drinking horn (CΥΑΔ). This modest little flower is rarely used medicinally nowadays. It was formerly used as an ingredient in cancer cures, and was in great repute for skin affections, especially those of childhood.

A laxative syrup was made from the whole herb and given internally.

FOLYGALACEÆ.

Polygala vulgaris.

Milkwort (genus). } ΛΥΡ ΑΝ ΘΑΜΝΕ ; ΣΛΥΜΕΑΔ ; ΝΑ
Polygala serpyllacea. } ΔΕΙΡΩΨΥΨΙΝΙ.

Was used by nursing women to increase the flow of milk.

CARYOPHYLLACEÆ.

Saponaria Officinalis. Soapwort. ΛΥΡ ΑΝ ΤΣΙΔΟΥΜΝ ; ΣΑΡΒΑΝ ΚΡΕΑΣΔ ; ΛΥΡ ΎΕΤΑ.

Saponin is the active principle of the herb and exists in all parts of the plant, root, leaves, and flowers.

The herb was used on the Continent for syphilis. The chief use to which the herb was put in Ireland was the treatment of inflammation of the lungs, hence the name ΛΥΡ ΎΕΤΑ, herb of the chest. It was the soap of mendicants.

Silene Cucubalus. <i>Bladder Campion.</i>	} Coipeán Coilleac (Coilex ?); Cípeán Coilex.
Silene Maritima. <i>Sea Campion.</i>	
Silene Anglica. <i>English Catchfly.</i>	
Lychnis Vespertina. <i>White Campion.</i>	
Lychnis Diurna. <i>Red Campion.</i>	} Coipeán Coilleac (Coilex ?); Cípeán Coilex.
Lychnis Flos-cuculi. <i>Ragged Robin.</i> Iur Síoda; plúrna Cuaiçe.	
Lychnis Githago. <i>Corn Cockle.</i> Iuib Laoibead; Cozal.	

Is a common weed in corn fields, since its seeds are poisonous their mixture with grain may have serious results.

Cerastium Glomeratum. } Mouse Ear. Cluar Iac; Cluar	} Mouse Ear. Cluar Iac; Cluar Lucóige; Cluar Luc; Iur míoe; Iur na Míol.
„ Triviale. }	
„ Arvense. }	
Stellaria Media. <i>Chickweed.</i> plúo.	

Contains Potash Salts. Was formerly given for rheumatism. Is now given only to moulting cage birds.

Stellaria Holostea. *Greater Stitchwort.* Turpreac; Turparram.

Stellaria Graminea. *Lesser Stitchwort.* Turparramín.

Both contain silica, and, as the name indicates, were used for “stitches” and the pains of muscular rheumatism.

Spergula Arvensis. *Corn Spurrey.* Cluam lín; Curmán lín; Clúbán.

HYPERICINEAE.

There are several varieties of *Hypericum* native in Ireland. The varieties given below occur most frequently.

Hypericum Androsaemum. *Tutsan.* Meap Turpc Aitta.

The reason why this flower received the title “Rose of Sharon” is obscure. It is known to all herbalists, and is used by them internally and externally in a variety of affections. The chief use in the past for this herb was as a cleanser of punctured wounds. The herb is given internally as a diuretic.

<i>Hypericum perforatum.</i> }	<i>St John's Wort.</i> Iuib Eom Dairce;
„ pulchrum. }	Iur Columcille; Aitup níuie;
„ dubium. }	Beachnuad Bomeann (Common);
„ tetrapterum. }	Beachnuad Fíreann (Square stemmed).

The St. John's Wort of England is in Ireland associated with the Blessed Virgin and St. Columcille as well as St. John. The herb is recommended by the chief

herbalist in County Waterford as an excellent remedy for “an airy fit,” *i.e.*, to dispel the clouds of melancholia and other forms of insanity.

MALVACEAE.

Althaea Officinalis. *Marsh Mallow.* Ueamác Múige.

Malva Sylvestris. *Common Mallow.* Mílméacan; Lur na Míot Mór; Ucar (Ocor); Ucar Fíadán.

Malva Rotundifolia. *Dwarf Mallow.* Ucar Fíannacá.

The herbs are used internally as demulcent remedies for coughs and hoarseness. An ointment made from the root is still in demand as an emollient for rubbing into painful and stiff joints.

LINEAE.

Linum Catharticum.

Purging Flax. Míorac; Caolac.

Fairy „ Lón na mBan Síoe; Míonnua.

Dwarf „ Lón beas.

This is the indigenous variety which occurs in abundance in all divisions of Ireland. It is said that when boiled with the flower end uppermost the infusion prepared will promote vomiting. When the flower end is placed in the water with stem uppermost purging is produced by the infusion. If purging and vomiting are the desired effects the herb is placed accordingly. This herb, boiled in beer, has been given with good effect in Jaundice.

Linum Usitatissimum. *Flax.* Lón.

The Flax grown for linseed and linen manufacture.

Flax Seed, Síot Ruir; Rór-Lón. Used in Menorrhagia.

Tow o' Coarse Flax. Bunac; Buarac.

Is used with white and yolk of egg by bone setters and makes excellent splinting material when supported with leather.

GERANIACEAE.

Geranium Sanguineum.

Bloody Crane's Bill.

Geranium Molle.

Soft Crane's Bill.

} Creadac Deas; Crob pheadám;
Carball Ríog (Stinking C.)

Geranium Dissectum. *Dove's Foot*. Cpoð Çolum ; Çpeazpac.

Geranium Robertianum. *Herb Robert*. Cpoð Deapc ; Ruicéat
Riog ; Rian Riog.

Known to every farmer in Ireland as Cpoð Deapc and said to be an infallible remedy for red-water in cattle. An intelligent diabetic was recommended to take an infusion made of Cpoð Deapc (a handful of the herb to one pint of water) in wineglassful doses night and morning, and tells me that it has put new life into him. He has tried many a doctor's bottle previous to this, and was always a rigid adherent to the recognised dietary.

Oxalis Acetosella. *Wood Sorrel*. Samað Coilleað ; Seampóg Coilleað ; Sealbóg fíorð ; Bileóg na néan.

ILICINEAE.

Ilex Aquifolium. *Holly*. Cuilleann.

CELASTRINEAE.

Euonymus Europaeus. *Spindle Tree*. Feopar ; Oir-e.

A characteristic shrub of the limestone pavements in Ireland. Euonymin, the resinous principle of the berry, is purgative, emetic, and a liver stimulant. The bark also contains euonymin and has been used to destroy lice in children's hair.

RHAMNEAE.

Rhamnus Catharticus. *Purging Buckthorn*. Ramðpaisean ; Maíoe Bpéan.

Is rare in Ireland. The berries are powerfully purgative.

Rhamnus Frangula. *Alder Buckthorn*. Ramðpaisean Mín.

Is still rarer in Ireland than Rh. Catharticus. The cascara of the shops is a preparation made from an American Buckthorn (Rhamnus Persiana). An efficient substitute can be made from our native Rhamnus Frangula bark, but this latter has the disadvantage of griping.

LEGUMINOSAE.

Ulex Europaeus. *Gorse, Whin*. Aiteann.

The flowers were used to produce a yellow dye.

Cytisus Scoparius. Broom. Σιοτσαδ ; Σιοτκόζ.

The active principles Scoparin and Spartein are powerful diuretics and are contained in the "tops" or terminal twigs. The remedy is given in dropsy of all kinds, sometimes alone and sometimes combined with other herbs. The usual plan is to boil down a handful (one ounce) of the tops in a pint of water, until the quantity is reduced to $\frac{1}{2}$ pint. Strain, and give a wineglassful three times daily. In the old days the Σιοτσαδ held the place of the modern disinfectant, the process was a fumigation of the premises by burning the broom twigs in the centre of the affected area.

Ononis Repens. Rest-harrow. Σρεανς βοζα ; πνέαα (πνέαα) ταιρηγτε ; πνευμ (πνέαμ) ταιρηαηγτε.

Wild Liquorice. Λιοκόρριρ ; Καρρα ιμεαα ; Καρρα ιμιρ.

The juice expressed from the leaves was employed as an emollient application for chapped and rough hands.

The juice of the root is sweet and viscid.

Melilotus Officinalis. Melilot. μελοτοδδ ; Γρύβινί Cuιτ ; Ριύιρín Σεανζάν.

A homœopathic remedy for epilepsy and nervous headache.

Trifolium Pratense. Red Clover. Σεαμαρ άρααττ.

An ingredient in mixtures to "clear" the blood.

Trifolium Arvense. Hare's Foot Trefoil. Κορ μαρδεαδ.

Trifolium Repens. White or Dutch Clover. Σεαμαρ βάν.

Trifolium Dubium. Shamrock. Σεαμρρόζ.

The vexed questions as to which of the Clover tribes is the Shamrock, and the claim of *Oxalis Acetosella* (*Wood Sorrel*) to the title, is by no means settled.

There are just a dozen varieties of clover native to Ireland : two of these dispute the title of national emblem. The claimants are *Trifolium Repens* and *Trifolium Dubium* vel *Minus*. Both share the honour of being worn on St. Patrick's Day, but as the leaves of *T. Repens* are marked with a white spot and the smaller forms are preferred, *T. Dubium* is undoubtedly the Shamrock of to-day.

Despite the statement, "there appears to be absolutely no evidence that this species was at any time used by the Irish as their national badge" (*Cybele Hibernica*,

Ed. ii.), some authorities still hold that the Wood Sorrel (*Oxalis Acetosella*) is the true Shamrock (*see Geraniaceae*). The three, *Trifolium Repens*, *Dubium*, and *Oxalis Acetosella*, are found in all countries from the Mediterranean to the Arctic Circle.

Anthyllis Vulneraria. Lady's Finger. *ἡεόιρ ἡνιρε* ; *Corán uam.*

Ornithopus Perpusillus. Bird's-foot. *Crúba Ein.*

Lotus Corniculatus. Bird's Foot Trefoil. *Ḃárr an mirlém.*

Astragalus Hypoglottis. Purple Milk Vetch. *Ḃuioctpíream.*

Said to increase the milk supply in goats.

Vicia Hirsuta. Hairy Tare. *pearair an arḂair.*

Vicia Cracca. Tufted Vetch. *pearair na luc* ; *pearair luc na Coille* ; *píreamac Tiug.*

Vicia Sepium. Bush Vetch. *pearair fíadám.*

Lathyrus Pratensis. Meadow Vetchling. *pearair buíoe* ; *pír buíoe.*

Lathyrus Macrorrhizus. Heath Pea. *pír Stéibe.*

The tubers of this are eaten, and in Scotland used to flavour whiskey.

ROSACEAE.

Prunus Spinosa. Blackthorn. *ḂraiḂean. Sloe. Áirne.*

Sloes are considered unwholesome by all herbalists of the present day. They are powerfully astringent.

Prunus Avium. Wild Cherry. *Síir* ; *Seilín fíadám.*

Prunus Cerasus. Dwarf Cherry. *Seilín.*

Spiraea Ulmaria. Meadow Sweet. *áirḂeao luacra* ; *lur Cnear* ; *Críor Concúlaimn, (S. Galicifolia.)*

Was used as a "sweetener" for scouring milk churns.

The root was mixed with copperas (sulphate of iron) for producing a black dye.

Spiraea Filipendula. Dropwort. *lur bráonaac* ; *Ḃreabán.*

Rubus Idaeus. Raspberry. *Sugcraob.*

Rubus Fruticosus. Blackberry. *Smeair OuḂ (Fruit). Bramble, Ḃpíreos* ; *Ḃpír* ; *Sceac (Plant).*

The roots were used to furnish a black dye.

Rubus Chamaemorus. Cloudberry. *EitḂeos* ; *lur na n-EitḂeos.*

Rubus Caesius. Dewberry. *Ḃorm Ḃearc.*

Rubus saxatilis. Stone Bramble. *SúḂ na mḂan mín.*

Dryas Octopetala. *Mountain Avens.* மாடாட் ஸீவ் ; லேடீன்.

Geum Urbanum. *Wood Avens.* மாடாட் கொலேடஃ.

Is given for "chills."

Fragaria Vesca. *Strawberry.* சூங்-தாலிமாண் ; திடேத்புங். *Wild Strawberry.* சூங்-லடீர் ; ஓங்நேடுங்.

Potentilla Fragariastrum. *Barren Strawberry.* சூங்-தாலிமாண் ஸேர்.

Potentilla Reptans. *Creeping Cinquefoil.* சூங் மீடர் மூர்.

Potentilla Tormentilla. *Tormentil.* வெனெவீன் ; லேனாடாட் ; நேமநாடு ; லுர் நா கொலாடா ; வடீர் வடாண்டா நா ஸ்கொ.

This, in conjunction with Yellow Pimpernel, is used as a hypnotic for Insomnia.

Potentilla Anserina. *Silverweed.* வோர்சுலான்.

Potentilla Palustris. *Marsh Cinquefoil.* சூங் விலேட் துரீசு ; ஸேமர்டுங் சூங் விலேட்.

Alchemilla Vulgaris. *Lady's Mantle.* வடாடுங் மூர் ; பாலிமாங் மூர் ; தேடீர்மா மூர் ; கொடா ப்நேடாட் ; லேடாட் வூடு.

This herb, like Saxifrage and Knawell, is also called மூண்டா மூர் from its supposed curative properties in urinary calculus. It is also an astringent, owing to its tannin content.

Alchemilla Alpina. *Alpine Lady's Mantle.* துரீசுலான்.

Agremonia Eupatoria. *Agrimony.* மீடீரீன் நா மாங் ; ஸேர்விலேட் ; டிரீசேடாடன்.

Was used in preparation of a lotion for wounds.

Poterium Sanguisorba. *Salad Burnet.* விலேட் லொகாம் ; லுர் டான் துலே.

Pyrus Aucuparia. *Mountain Ash ; Rowan.* காவோர்டாண்* ; பூம்நேடுங் கொலேடஃ ; லுர்.

The berries, contrary to popular belief, are edible. The leaves contain prussic acid and are, therefore, poisonous. An infusion of the leaves is a popular remedy for rheumatism (an oz. to one pint) ; dose, one wineglassful. The leaves, when burned and inhaled, are said to be useful in asthma.

Pyrus Malus. *Crab Apple.* துடாட் பீடாடாண் ; டப்தாடான் ; ஸோர்டுங்.

Used with buttermilk for relaxed throat and hoarseness.

*A famous tree in Irish legend,

Crataegus Oxycantha. *Hawthorn.* Scead̃ Źeal̃.

The native roses are listed below :—

- (1) *Rosa spinosissima.* *The Burnet Rose.* Common.
- (2) „ *involuta.* *The Unexpanded Rose.* Uncommon.
- (3) „ *mollis.* *The Softleaved Rose.* Rare.
- (4) „ *Hibernica.* *The Irish Glabrous Rose.* Very rare, N.E. only.
- (5) „ *tomentosa.* *The Downy Leaved Rose.* Frequent.
- (6) „ *rubiginosa.* *The Sweet Briar Rose.* N.E., frequent.
- (7) „ *micrantha.* *The Small-flowered Sweetbriar.*
Cork and Kerry.
- (8) „ *sepium.* *The Bush Rose.*
- (9) „ *Canina.* *The Dog Rose.* Common.
- (10) „ *glauca.* Rare.
- (11) „ *arvensis.* *The Trailing Rose.* Fairly frequent.
- (12) „ *sabina.* *Sabine Rose.*

Rose.—The various Irish renderings are :—Rór ; Conrór ;
Cocán ; plúirín, 7ml. fírdóir (Wild Rose Tree).

Corn Rose—Cáitícin ; Cailleac̃ Óear̃Ź ; blá̃t na mbó̃dác̃ ;
lúir̃Źneac̃ Óear̃Ź.

Damask Rose—Cocán liac̃ ; Rór leac̃bán.

Wild Rose—Rór fíac̃am̃ ; Rór m̃ac̃ora Ruac̃ó.

Rock Rose—plúir na Źréine.

The *Rosa Rubiginosa*, or *Sweet Briar*, is probably the
Rose of Jerusalem, Rór na Baintíog̃na Muir̃e of which

“ Men saw the thorns on Jesus’ brow,
But angels saw the roses.”

SAXIFRAGEAE.

Saxifraga Umbrosa. *London Pride.* Źabáir̃te (Cabáir̃te)
Óaoime Maite ; Źabáir̃te Mac̃oraí Ruac̃ó.

Chrysosplenium Oppustifolium. *Golden Saxifrage.* Źloir̃ir̃.

Parnassia Palustris. *Grass of Parnassus.* fionnán b̃án.

Saxifraga Granulata.

Meadow Saxifrage ; and

Saxifraga Aizoides.

Yellow Mountain

Saxifrage.

} mionán Muir̃e ; mó̃rán.

Ribes Grossularia. *Gooseberry.* Spriúnán ; Spionán ; Źprõaro ;
SpionóŹ.

- Ribes Rubrum. Red Currant.* Ραοραρ Όεαρς; Σπιονάν Όεαρς; Όεαρκός Όεαρς.
Ribes Nigrum. Black Currant. Ραοραρ Όουβ; Σπιονάν Όουβ; Όεαρκός Ό β.
Ribes Album. White Currant. Ραοραρ Όάν; Σπιονάν Όάν; Όεαρκός Όάν.

CRASSULACEAE.

- Cotyledon Umbilicus-Veneris. Pennywort.* Κορνάν Ιεακάιν; Κορνάν Κάριτ; Ιυρ na Ριmgne.
Sedum Telephium. Orpine. Ιυρ na Ιαοğ.
Sedum Acre. Wall Pepper or Biting Stone Crop. Σπαράν na γCloc; Ιυραίρε na Σεαγζάν.
 Produces vomiting.
Sempervivum Tectorum. House Leek. Τοιρπίν; Ιυρ an Τόιτεάν; Ορρ; Σινείν. ΣΙαν-εαγΙα.
 Formerly grown on roofs as a charm against fires.

DROSERACEAE.

- Drosera Rotundifolia. Round-leaved Sundew.* ΌεαΙτρυαΙό; Ιυρ na Ρεαρναίγε.
Drosera Anglica. Great Sundew. ΌρúιέCín Μόνα; Ρόρ an τSotuir; ΚαίΙίρ Μúιρε.
 This plant is characteristic of the peat bogs, where it is found in abundance.

HALORAGEAE.

- Hippuris Vulgaris. Mare's Tail.* ΚάΙίCí ColIaγζάν.
Myriophyllum Verticillatum. Water Milfoil. Ρúιό Όιρce; ΣνάίCε ΌάίόCε; ΙιηνεραC.

LYTHRARIEAE.

- Lythrum Salicariæ. Purple Loosestrife.* CpeaCταC; ΌεαΙán Ιεανά; Όριαν Όρεαğ; Ιυρ na ΣίόCάνα; Conaίρε; ΕαρβαΙΙ CuiCín.
 The title CpeaCταC (*wound plant*) would suggest its use as a wound remedy. I have not met any herbalists who use it internally or externally at the present day.

ONAGRARIEAE.

Epilobium Angustifolium. *Rose-bay Willow Herb.* Rór
Saileós na mBiteós Cúmanḡ.

Circaea Lutetiana. *Enchanter's Nightshade.* Fumreasá;
Fumneasat.

UMBELLIFERAE.

Hydrocotyle Vulgaris. *Marsh Pennywort.* Lur pingne
(Cupraig).

Eryngium Maritimum. *Sea Holly.* Cuileann Tráḡa.

Sanicula Europaea. *Wood Sanicle.* Doḡán Coilleadó.

Is employed as a haemostatic internally and externally.

Conium Maculatum. *Hemlock.* Mummeap; Corrán Fát;
Danne-Cioc-Éan.

An excellent anodyne poultice is made by mixing the leaves with linseed meal. Is used also for the cure of "evil." It is given internally, never alone, but in combination with other herbs in a variety of diseases.

Smyrnium Olusatrum. *Alexanders.* Lur na nḡrán Dub;
Luránán ḡrán Dub.

One of the vegetables formerly cultivated, but now unknown.

Apium Graveolens. *Wild Celery.* Lur na Smáileós.

Cicuta Virosa. *Water Hemlock.* Tréantur; Feallabos;
Dacaba Bán.

Thought to be the poison that killed Socrates. Like the true Hemlock it is used as a curative poultice in glandular swellings which have suppurated.

Petroselinum Sativum. *Parsley.* Peirrit; Fionnar ḡarraróe.

Naturalized on old buildings. Used as a garnish.

Carum Carui. *Caraway.* Carabuoḡ; Cearbur; Lur míc
Cúimín; Aníp.

Seems naturalised in parts of Ireland, but is rare.

Sium Latifolium. *Water Parsnip.* Meacan Uirce.

Is used for scrofulous swellings in the neck in combination with garlic and butter.

Aegopodium Podagraria. *Goutweed.* Lur an ḡúta; Lur an
Eapbuḡ.

The leaves are boiled and made into a poultice, which is applied to the painful parts. Is used also for sciatica.

Pimpinella Saxifraga. *Burnet Saxifrage.* Clabpur.

Pimpinella Magna. *Greater Burnet Saxifrage.* Clabpur mór.

Both of these grow on chalky ground, and are said to increase the milk of cows.

Conopodium Denudatum. *Pig-nut, or Common Earth Nut.*

Cnó Talmán; Cnútarlán; Cútarlán; Coicearán Muice; Þráitíní Cluðaracám.

The roots are roasted and eaten by boys, to whom they are known as "Fairly Potatoes."

Myrrhis odorata. *Sweet Cicely.* Lur Áinteóige.

A garden escape naturalized in a few parts.

Chaerophyllum Temulum. *Rough Chervil.* Lur na Ríocac;

Camán Sall.

Scandix Pecten-Veneris. *Shepherd's Needle.* Creasac.

Anthriscus Sylvestris. *Cow Parsley.* Cor Uirce.

Foeniculum Officinale. *Fennel.* Fíneál Mhuice; Lur an tSaoi.

Crithmum Maritimum. *Samphire.* Lur na gCnám; CnámLur.

Oenanthe Fistulosa. *Water Dropwort.* TréanLur Dhaonac.

Oenanthe Crocata. *Hemlock Water Dropwort.* TréanLur Dhaonac an Cúrraig.

Oenanthe Phellandrium. *Horsebane.* NimCapall; Sreabán mín.

Aethusa Cynapium. *Fool's Parsley.* Þeirriú Amaro.

Ligusticum Scoticum. *Scottish Lovage.* Sunair; Lur an Uagaire; Lur an Lugaire.

Angelica Sylvestris. *Wild Angelica.* Salluanán Fiaðam; Canneós Míge; C. Múire.

Peucedenum Sativum. *Wild Parsnip.* Meacan Ríog Fiaðam.

Heracleum Sphondylium. *Cow Parsnip; Hogweed.* Cuirroín Bán; Oðarán; Feabrán; Fuarán; Plearcán; Pleabrán.

Daucus Carota. *Wild Carrot.* Durgomán; Mugomán; Moðlucán.

ARALIACEAE.

Hedera Helix. *Ivy.* Eòrneán; Feòrneán; Eòeann.

Recommended in a bath as an astringent for "soft" or perspiring feet.

CORNACEAE.

Cornus Sanguinea. *Dogwood.* Crann Coirnéil; Crann Mucóra.

CAPRIFOLIACEAE.

Sambucus Nigra. *Elder*. Τρομ ; Βυαλτραρò ; Ρυρ,-e.

The flowers were formerly official in the British Pharmacopoea. An ointment made from the leaves was a popular Dublin remedy for piles. Elderberry wine has been lately recommended for sciatica.

Sambucus Ebulus. *Dwarf Elder* or *Danewort*. Ρείτ ; Ρείτ Όος ; Μολυρτ ; Ρλιοò αν Όαλλα ; Βαλλεφυρτ ; Λυρ na nΌαναρ.

Said to grow where battles were fought against the Danes.

Viburnum Opulus. *Guelder Rose*. Αν Ρόρ Ηολόρωαó.

Originally introduced from Guelduland in Holland.

Lonicera Periclymenum. *Woodbine* ; *Honeysuckle*. Τάιτ-φετεανν ; Ρείτλεός ; Λυρ na Meala.

RUBIACEAE.

Rubia Peregrina. *Madder*. μαοαρ.

The root contains a red dye, but does not seem to have been employed for this purpose. The plant is not common in Ireland, and is always found near the coast.

Galium Verum. *Lady's Bedstraw*. Ρύ Μυρρε ; Βαλαò Çνρ.

Galium Saxatile. *Heath Bedstraw*. Λυρ na βφεαρ mβεας ; Λυιβ na βφεαρ ηζοντα ; Μαοαρ Ρρσοιζ.

Galium Palustre. *Marsh Bedstraw*. Ρύ αν Çυρραιζ.

Galium Aparine. *Goosegrass*, *Robin-run-the-hedge*. Σαρβλυρ ; Λυρ Σαρβ.

There are several other varieties of *Galium* native to Ireland, but they are rare and difficult to identify. The title "Herb of the little men" is given to both *Galium Saxatile* (*Heath Bedstraw*) and *Galium Palustre* (*Marsh Bedstraw*). Perhaps to other varieties also.

The *Galium Aparine* was used as an application to ulcers, and was especially used for cancerous growths that had ulcerated surfaces. It was cut up and applied *en masse* to the affected surface. The juice was given internally at the same time.

Asperula Odorata. *Wood-Ruff*. Λυρ Μολαó ; Μολεαρ.

Used in flavouring wine.

Sherardia Arvensis. *Field Madder*. Όαλλα Çνρ Çονçυλαινν ;

Όεαρζ Ράιτε.

Used as a dye.

VALERIANEAE.

Valeriana Officinalis. Wild Valerian. *Λυρ να οτρύ mBille* ;
Caoréann Cuirraíḡ. Λυρ να οτρύ mBailán.

The volatile oil contained in the rhizome and root is an excellent remedy for "nervy" and hypersensitive folk. It is used internally and externally.

DIPSACEAE.

Dipsacus Sylvestris. Teasel. *Λεαδάν λιορτα* ; *Λυρ να λεαδάν* ;
Λεαδάν αν ὕκαιρε ; *Λυρ αν ῥύκαδοίρ.*

Scabiosa Succisa. Devil's Bit. *ῤρειν αν Ὀιαδάιλ* ; *Οἰάραδ*
μυλλαιḡ.

Scabiosa Arvensis. Field Scabious. *Βοῦαδ ῤορμ* ; *Clougne ῤορμα.*

COMPOSITAE.

Eupatorium cannabinum. Hemp Agrimony. *Cháib uirce* ;
μαρβόραιḡεαν.

Solidago Virgo-aurea. Golden Rod. *Σιατ Ὀίρ* ; *Λιῦβ αν ῥάλλραορα* ;
** Λιῦβ αν εαρα* ; *Λιῦβ ηδοιμή Seán.*

* The "herb of the palsy" is a well known remedy amongst herbalists for what doctors call neurasthenia. It is said to have worked wonders in cases of general apathy and depression. There is a certain ritual to be gone through, however, whilst taking the remedy. But as some who have benefited by the treatment say, "These things (*i.e.*, the ceremonies prescribed besides the actual ingestion of the medicine) are only pishogues.'

Bellis perennis. Daisy. *ηόμιν.*

Aster tripolium. Sea Starwort. *Λιῦβ βιέιμε* ; *Λυρ ῤτοτάιν.*

Erigeron acre. Blue Fleabane. *Λυρ ῤορμ να ηἰεανδαίριτῖ*
(Ὀρεανκαρῶ).

Filago germanica. Common Cudweed. *Caδῶλιῦβ* ; *ῤναῖλιρ.*

Gnaphalium sylvaticum. Upright Cudweed. *Λιαῖλιρ βεάḡ* ;
Λοῖαλλ Caol.

Inula Helenium. Elecampane. *Αίλλεαν* ; *Meacan Αίλινν.*

According to Praeger, an obvious relic of cultivation to be found in the neighbourhood of the ancient monastic establishments.

Inula salicina. *Willow-leaved Inula*. Ἰνὺλ Ὀρέιμπεδὸς καὶ
 ἡ Ὀεανὰ τ' αἰγυγί.

“Confined in the British Isles to the shores of Lough Derg.”—Praeger.

Inula Crithmoides. *Golden Samphire.* ဧၼ်ဒၼ် ; ဧၼ်တၼ်ဒၼ်.

Pulicaria Dysenterica. *Fleabane*. Ὑψιχίτης καὶ ἡ ἀνθεμίδα
 τῆς δισεντερίας; Ὑψιχίτης καὶ ἡ ἀνθεμίδα τῆς
 δυσεντερίας; Ὑψιχίτης καὶ ἡ ἀνθεμίδα τῆς
 δυσεντερίας.

Calendula Officinalis. *Garden Marigold.* Եւսժ մուրե ;
Լիսժան ; Օր մուրե.

Is an escape from cultivation. Was used to impart a deep colour to butter. Externally it is used in the form of a lotion for wounds, sprains, and bruises. Internally it is recommended as a uterine tonic.

Achillaea Millefolium. *Yarrow, Milfoil.* Ἀχίλλειον ἑλάνθη;
 ἴστρος ἡ ἄλυσος. ἴστρος ἡ ἑλάνθη.

Was powdered and used as a snuff in congestive headache, to draw blood from the nose. Was also recommended as a cure for toothache, the patient being advised to chew the leaves. Boyle is said to have worn a little muslin bag of it as a protective charm against ague.

Achillaea Ptarmica. Sneezewort. Ромбей; Чусотур.

Anthemis Nobilis. Chamomile. ριοζάν; other varieties:—
 Camán Míonta; Finéal Maodra. 7ml.

The flowers on analysis show nine definite compounds. The synthetic chemistry of Nature is still able to point the finger of scorn at the products of the laboratories. Internally the flowers are used as anodyne stupes. Internally chamomile tea is excellent for the windy dyspepsia of old people.

Chrysanthemum Sergetum. *Corn Marigold.* βυσσουλάν
(βυσσανάν) βυρὸε ; βίλε βυρὸε ; ἱτβίλατ ὀρθά.

Is said to diminish sweating.

Chrysanthemum Leucanthemum. *Ox Eye Daisy ; Dog Daisy.*
 Súil Dáinn ; Nónín Mór ; Earbozán.

Matricaria Inodora. *Scentless Fever Few.* μεσθ-ουαδ ;
μεσθ Όρυαδ ; λυρ Θεαρταν.

Used in uterine irregularities. As a preventative of insect bites.

Tanacetum Vulgare. *Tansy*. Նարնա Երբանեաճ; Բանեւար;
(Black) Նարնա Երեւոյճ.

Is said to be useful in expelling intestinal worms. Was a remedy for gout. Is a popular flavouring ingredient in "drisheen." The latter is an excellent table delicacy made from sheep's blood and milk, enclosed in a casing of sheep gut.

Artemisia Absinthium. Worm Wood. μορμόντα; βορμόντα. One of the cures for falling sickness. Also used as an insecticide.

Artemisia Vulgaris. Mugwort. μυζάρο; λιατλur; βουάκαλάν (λιατ) βάν; μονζαά-meapζα.

Also used as an anti-epileptic.

Artemisia Abrotanum. Southern Wood. λur an τSean-roume; Συρραβάν.

Tussilago Farfara. Coltsfoot. Spounc; Όuilleabdar Spuinn; bíteos Spuinn; ζαλλάν ζρεαννέαιr; λuib i n-αζαρό Corάεταά.

The leaves are used for asthma and spasmodic bronchial affections. Extract of Coltsfoot is an ingredient in some modern bronchial lozenges.

Petasites Fragrans. Winter Heliotrope. πλιúr na ζρέme; ζρέmpeiceά.

Petasites Officinalis. Butterbur. βορράn.

Senecio Vulgaris. Groundsel. ζponnλur; ζpúnλur; βουάκαλάν na nEapcapán.

Said to be a vermifuge. Before Castor Oil had attained its popularity as a safe and efficient purgative for children it was the practice in Ireland to add a sprig or two (according to age) of groundsel to the milk, which was then boiled, strained, and given to constipated babies.

Senecio Jacobaea. Ragwort, or St. James's Wort. βουάκαλάν buíoe; pεan τaλman; βοιτάν buíoe; Cuípeos buíoe.

The leaves were applied to foul wounds and sores of animals in the form of a poultice. Was not used in human therapeutics except as an ingredient in application for cancer.

Senecio Aquaticus. Marsh Ragwort. (Fairies' Broomstick). Saímaó Cuírraíς.

The pounded leaves were applied as poultice to suppurating wounds.

Carlina Vulgaris. Carline Thistle. ꝥeócaóán mín.

Arctium Lappa. Burdock. Cocóil; Craoán (Cnaoán); Meacan
Tobac; Meacan Doḡa; Capóḡ Tuaitil.

There are three varieties to be found everywhere in Ireland, majus, intermedium, minus. This division relates only to size. Plant contains Inulin, Carbonate of Potash and Nitre.

Recommended as a blood purifier. Externally was applied to glandular swellings.

Cnicus Lanceolatus. Spear Thistle. ꝥeócaóán; ꝥotannán.

Cnicus Palustris. Marsh Thistle. ꝥeócaóán Cupraḡ.

Cnicus Pratenses. Bog Thistle. Cluṫṫán léana.

Silybum Marianum. Milk Thistle. Beáṫnán Breac.

Said to stimulate the flow of milk in nurses.

Centaurea Nigra. Black Knapweed. Cnapán Dub; Mullac
Dub; Nianṫcoṫ.

Centaurea Cyanus. Corn Blue Bottle. ḡormán; lur ḡormán;
Coirce ḡorm.

Cichorium Intybus. Chicory. lur an tSiúcaire; Bapruan
mór.

Said to be a waif of cultivation, evidently used when coffee was the prevailing drink.

Lapsana Communis. Nipple Wort. Duilleóḡ (bileóḡ)
ḡṫḡoe; Duilleóḡ Máit.

Pieris Echioides. Bristly Ox Tongue. Teangḡa bó; boḡlur.

Pieris Hieracioides.

Hawk Weed.

Hieracium Pilosella.

Mouse Ear Hawk Weed.

} lur na Seabac; Seapbán
na muc.

Taraxacum Officinale. Dandelion. Caircapbán (Cairṫṫcapbán);
C—. Caoi Deapḡ; C—. Cor Deapḡ.

The root contains Taraxcin, Taraxacerin, Inulin, and Potash. It is best collected in autumn.

Sonchus Oleraceus. Sow-Thistle. Banne muce; leitir
ḡeirṫṫiáḡ; Bliocṫ ꝥeócaóán.

Tragopogon Pratensis. Goat's Beard. ꝥearóḡ ḡabair;
ḡabairṫca; ꝥimroḡ na muc.

CAMPANULACEAE.

- Lobelia Dortmanna.* *Water Lobelia.* πλύρ αν λoάm.
Jasione Montana. *Sheep's Scabious.* Cab an Deapám; Cab an Šapám.
Campanula Rotundifolia. *Hare-bell.* λur na ŠComnle ŠCapac; méapacán Šopm.

VACCINIEAE.

- Vaccinium Vitus-Idaea.* *Cowberry.* bódearc; bpaictleōš.
Vaccinium Myrtillus. *Bilberry or Whortleberry.* ppaocán; ppaocōš.
Vaccinium Oxycoccus. *Cranberry.* Copnán; muileōš; mionōš; Cpúibín.

ERICACEAE.

- Arbutus Unedo.* *Strawberry Tree.* Cpann Suš-Šalmam.
Arctostaphylos Uva-Ursi. *Bearberry.* λur na Šcalōš.
Andromeda Polifolia. *Marsh Andromeda.* ppaoc Cypptaš.
Calluna Vulgaris. *Ling.* ppaoc.
Erica Tetralix. *Crossleaved Heath.* ppaoc an Rumhre; ppaoc naopcaše.
Erica Cinerea. *Bell Heather.* ppaoc ppeann.
Erica Mediterranea. *Mediterranean Heath.* ppaoc Camōšac.
Dabeocia Polifolia. *St. Dabeoc's Heath.* ppaoc Šallōa; ppaoc na n-Šom-Šopre.

PLUMBAGINEAE.

- Statice Rariflora.* *Looseflowered Sea Lavender.* λur līac na mapá.
Armeria Maritima. *Sea Pink or Thrift.* Tonn an Šlapaš; nómín an Šlapaš; Cíp Tpášā. Prob. cībt.

PRIMULACEAE.

- | | | | |
|-----------------------------|-----------------------|--------------------|---------------------|
| <i>Primula Vulgaris</i> | } Samapcín; paocán | } Both indiscrimi- | |
| <i>Primrose.</i> | | | buirde; buirdeacán |
| | | | baínnne-bó-bíleačt; |
| | | | baínnne-bó-buirde; |
| <i>Primula Officinalis.</i> | } baínnne-bó-báínnne; | } peacán buirde; | |
| <i>Cowslip.</i> | | | píearc i mbéal bó. |
- Is said to be narcotic. Cowslips were given in insomnia.

- Lysimachia Vulgaris.* *Yellow Loosestrife.* Ὑρ na Siotcána (burœ).
Lysimachia Nummularia. *Moneywort ; Creeping Jenny.*
 Ὑρ an Oá þingm.
Lysimachia Nemorum. *Yellow Pimpernel.* Ὑρ Columcille ;
 Seamar Muipe; Ὑραipe na hUrcóroë; Ὑρ na Maigóeana
 Muipe.
Anagallis Arvensis. *Scarlet Pimpernel ; Shepherd's Weather*
Glass. Falcaine Fuar; Falcaine Fiaðam; Luit na Muc.
Anagallis Tenella. *Bog Pimpernel.* Falcaine Cuirraig.
Samolus Valerandi. *Brook Weed.* Falcaine an Uirce.

OLEACEAE.

- Fraxinus Excelsior.* *Ash.* Fumneós; Num.
 The bark is recommended in the form of a foot bath for
 tender feet.
Ligustrum Vulgare. *Privet.* Þriméad; Tor Luatfár.

GENTIANEAE.

- Erythraea Centaurium.* *Centaury.* Ceat-duilleac; Oréimpe
 Muipe; Oréimpe burœ.
 Used as a tonic; also given internally for muscular
 rheumatism.
Gentiana Amarella. *Felwort.* Muilceann.
Menyanthes Trifoliata. *Bog Bean.* Þónaibe Capaill; Þónaibe
 Cuirraig; Deapnán Iacáin; Pačapán; Þór an Capaill.
 A bitter tonic and cathartic. Has been recommended for
 rheumatism.

BORAGINEAE.

- Symphytum Officinale.* *Comfrey.* Ὑρ na gCnám mBuirte;
 Meacan Dub.
 Is said to be of use in knitting fractures in bones if taken
 internally; it was also bound round the site of fracture.
 Said to have been formerly used for fattening pigs.
Myosotis Palustris. *Forget-me-not.* Súil an Cuic; Ὑρ Mínte;
 Ὑρ Míola.
Echium Vulgare. *Viper's Bugloss.* Ὑρ na Teangán; Teangá
 na Načrac; Ὑρ na Načrac.
Borago Officinalis. *Borage.* Bopráirte gorm.

CONVOLVULACEAE.

Calystegia Sepium. Great Bind Weed. Cυρρᾶν Cαρτα ; ἰαθῶλυρ.
Convolvulus Arvensis. Small Bind Weed. Οὐιλλίμεαλ.
Cuscuta Epithymum. Dodder. Cιύβᾶν (ὀεαρῆς).

SOLANACEAE.

Solanum Dulcamara. Bitter Sweet. Σεαμβός ἡνιυρ ; ῥυρ na
 n-Orōce, Στατ ζορμ ; ϣατζορμ.

Is narcotic like most herbs of this order. Its name
 (ῥυρ na n-Orōce) would suggest that it was formerly
 used to promote sleep. None of the present-day
 herbalists use it.

Hyoscyamus Niger. Henbane. Cαοῦ na ῖCεαρῖ ; Θεόθα ;
 Σαφανν ; Cῡανν Σαφανν.

Occurs sparsely but throughout the country. It is of
 immense importance in modern medicine ; its leaves
 are a source of the powerful alkaloids Hyoscyamine and
 Hyoscyamine.

Atropa Belladonna. Deadly Nightshade. μιοτόζ ὕρθε ;
 ῥυρ μόρ Cοιλλεαθ.

Has established itself as a native on the shores of Coney
 Island, in the river Fergus, and on the shores of Lough
 Mask, near Ballinrobe, Co. Mayo. Was known, as is
 evident from the Irish rendering, in ancient times.

SCROPHULARINEAE.

Verbascum Thapsus. Great Mullein. Cοιννεαλ ἡνιυρῖ ; ῥυρ
 μόρ.

In the past this plant bore a great reputation for curing
 consumption ; an ounce of the dried leaves was boiled
 in a pint of milk, which was then strained and given
 to the patient at intervals during the day. Modern
 herbalists use the same decoction for the cure of
 diarrhoea. A poultice of the leaves was applied as a
 cure for "running sores."

Digitalis Purpurea. Foxglove. ῥυρ μόρ ὕαμεανν ; μέαρῖαῖαν
 na mḃan Síòe. Síòḃᾶν Stéibḃe. ῥυρ na mḃan Síòe.

It is hard to determine why the title "Great Herb"
 should be conferred on this plant except on the

assumption that its virtues were recognised. I personally know of only one instance in which the herb was used by the unorthodox practitioner in recent times. The old men and women "with the charms" will always deny their use of it in internal medicine. They admit its use as an ingredient in ointments for scrofulous swellings. A modern clinician, referring to the use of *Digitalis* in cardiac disease, states "*Digitalis* deserves no reproach when it fails in many of these cases, for it always will and must fail until some drug is found which can develop new tissue for old; and when such a drug is found, to use a Biblical expression, 'there will be no sorrow, neither will there be any more pain,' and possibly, I may add, neither will there be death."

Linaria Vulgaris. *Toad Flax.* *Uoracán-líon buíde.*

Was not used medicinally. *Linum catharticum*, *q.v.*, also called *Fairy Flax*, is the herb used by the herbalists.

Linaria Elatine. *Fluellin.* *Seamair Chríod (Cré);* *Uir Cré.* (See *Speedwell*).

The first form of the Irish rendering denotes the "male," the second the "female" herb. One cannot explain this system of sex morphology on any other than the grammatical basis. There are only two genders in Irish, masculine and feminine, there being no neuter. One can easily conjure up the reason why a plant in fruit would be relegated to the female sex and earlier in its life history, before pollination occurs, to the male sex.

Scrophularia Aquatica. *Water Figwort; Water Betony.* *Dúntur Uirce.* *Súg fearna.* *Biaótar Uirce.*

One of the many herbs used as a cleanser of wounds by local application and internal medication.

Scrophularia Nodosa. *Knotted Figwort.* *Uir na gCnapán;* *Íotrum;* *Faraó Dub;* *Dúntur.*

While *Digitalis* is known as the queen of herbs, *S. nodosa* is said to be the king. An ointment was made from the knots or knobs powdered and mixed with lard. This ointment was applied to relieve piles and skin lesions of all kinds. A similar preparation is used by farmers in the treatment of farcy in horses.

Veronica. *Speedwell*. $\text{Lur na } \text{Danalettra}$; (also $\text{Seamar } \text{C}^{\text{r}}\text{é}$ and $\text{Lur } \text{C}^{\text{r}}\text{é}$.)

As the name implies, was used by nursing mothers for sore breasts. There are fourteen varieties of Veronica found native to Ireland.

Veronica anagallis aquatica. *Water Speedwell*. $\text{Fuaia}^{\text{c}}\text{taip}$.

Veronica Beecabunga. *Brooklime*. $\text{Lo}^{\text{c}}\text{al mo}^{\text{c}}\text{taip}$; Dioiaip muipe ; $\text{Lo}^{\text{c}}\text{al}$.

All the varieties of Veronica besides V. officinalis were used in coughs proceeding from chest trouble of any kind. The V. serpyllifolia (*Thyme-leaved Speedwell*) was and is to-day the classic remedy for whooping-cough. This herb is known in Irish as $\text{Lur na } \text{Tre}^{\text{c}}\text{ta}$.

Euphrasia officinalis. *Eyebright*. $\text{Lion Ra}^{\text{c}}\text{apc}$; Soitlre na Sút ; $\text{Lur na } \text{Leac}$.

Is an astringent. Was used in respiratory and eye trouble, and especially in measles where both occur.

A special variety is peculiar to the West, viz., E. Salisburgensis. It flowers in July and August, with white medium sized blossoms and rich dark coppery brown foliage.

Pedicularis Palustris, Pedicularis Sylvatica, Rhinanthus Christi-galli. *Lousewort or Rattle*. $\text{Milt-}^{\text{c}}\text{a}^{\text{c}}\text{aip}$; $\text{Lur an }^{\text{c}}\text{ioilla}$; $\text{Lur Ri}^{\text{c}}\text{a}^{\text{c}}\text{c}$; $\text{Do}^{\text{c}}\text{a}^{\text{c}}\text{n Cl}^{\text{c}}\text{oisin}$; $\text{Miltre}^{\text{c}}\text{a}^{\text{c}}\text{n M}^{\text{c}}\text{ona}$; $\text{Ma}^{\text{c}}\text{o}^{\text{c}}\text{tlan M}^{\text{c}}\text{ona}$.

OROBANCHEAE.

Orobanche Rubra. *Red Broom Rape*. $\left. \begin{array}{l} \text{Sion}; \text{Sioptac}; \\ \text{Muc}^{\text{c}}\text{o}^{\text{c}}\text{s}. \end{array} \right\}$

Orobanche Hederae. *Ivy Broome Rape*.

Orobanche Major. *Greater Broom Rape*. $\text{Sra}^{\text{c}}\text{man}$.

Orobanche Major is rare; the Red Broom Rape is found only in the West and North, and the Ivy Broom Rape chiefly in the South.

Lathraea Squamaria. *Tooth Wort*. $\text{Lur na } \text{b}^{\text{c}}\text{fiacal}$.

LENTIBULARIEAE.

Utricularia Vulgaris. *Bladderwort*. $\text{Lur an } \text{Do}^{\text{c}}\text{ppa}^{\text{c}}\text{s}$.

Pinguicula Vulgaris. *Butterwort*. $\text{Lai}^{\text{c}}\text{t}$; $\text{L}^{\text{c}}\text{it-uipce}$; $\text{Meapc}^{\text{c}}\text{a}^{\text{c}}\text{n}$; $\text{Do}^{\text{c}}\text{a}^{\text{c}}\text{n-meapc}^{\text{c}}\text{a}^{\text{c}}\text{n}$; $\text{b}^{\text{c}}\text{p}^{\text{c}}\text{o}^{\text{c}}\text{sa na cu}^{\text{c}}\text{ma}^{\text{c}}\text{s}$.

Λέιτ-uirce denotes the disease of Liver Fluke in Sheep, and is always contracted on moist lands where this herb is also found. The leaves possess the property of curdling milk.

VERBENACEAE.

Verbena Officinalis. Vervain. Γρύβα λεόμαιν; βουρεάδ.

It was worn round the neck for scrofula. Is found in the limestone districts in the South; is rare in the North.

LABIATAE.

Mentha Rotundifolia. Round-leaved Mint. μεαντούρ; μιοντ; μιονταρ.

Mentha piperita. Peppermint. λυρ αν ριοβαίρ.

Mentha hirsuta. Watermint. ριρίμιν; चायतेदल; मिरिमिन; मिरिमिन देरुड.

Mentha arvensis. Cornmint. μιονταρ αρβαίρ.

Mentha Pulegium. Pennyroyal. αράν ξλαρ; βοροζαδ.

The mints are said to have been introduced, and are spreading, especially in the South. The above species and *Mentha sativa* are now classed as natives.

Lycopus europaeus. Gipsywort. ρεόράν κυρραις.

An ingredient in cough cures. Said to be used by gipsies for colour effect on the complexion.

Origanum vulgare. Marjoram. οραζάν; μάριτίν ριαόαιμ.

Has the botanic title originated from the Irish appellation? The oil extracted from the plant is used as an application for rheumatic joints.

Thymus Serpyllum. Wild Thyme. λυρ νιυ ρις θρεαταίμ.

Used in the treatment of whooping-cough; is antispasmodic and carminative.

Salvia Verbenaca. Clary or Wild Sage. Ceann Cinncoille;

τορμάν; Σάιρτε Čnuic; Σάιρτε ριαόαιμ; Δέαιρ λιαδ.

Teucrium scorodonia. Wood Sage. Σάιρτε Čuillead.

These are the only native sages. Sage is recommended for intestinal colic. There is an old Irish saying—

“ 1ρ μαίρς βοίγεόβαδ βάρ 7 αν Σάιρτε αρ αν ξcnoc.”

(While the sage is on the mountain no one should die).

Nepeta Glechoma. Ground Ivy. Δέαιρ-λυρ; Erōneán Taitmān.

It was given in the form of an infusion for bronchitis.

It is also recommended as a tonic and diuretic.

Prunella Vulgaris. Self-heal. Λυρ αν Ἰριοῖδε ; Ceannabán
beas ; Dubáinín an tSeanchuir ; Dubán Ceanncárac ;
Té na nSarróanta.

Was used to make “Cailleach’s Tea,” recommended for
a “weak” heart.

Marrubium Vulgare. White Horehound. Σπαράν βάν.

A household remedy in the form of tea or candy for colds
and coughs. It is not a true native.

Ballota Nigra. Black Horehound. Σπαράν Dub ; Bpéanlyr.

The leaves are used in the form of a poultice for ulcera-
tion of the skin.

Stachys Betonica. Betony. Λυρ beactais ; Λυρ míc beactais.

Is rare in Ireland.

Stachys palustris. Marsh Woundwort. Duilleós na Sáoip.

Stachys sylvatica. Hedge Woundwort. Creadctlyr.

Both of the above were used as applications to fresh wounds.

Galeopsis Tetrahit. Common Hemp Nettle. Sač Buirde.

Lamium amplexicaule. Henbit. Neanntós muipe.

Lamium purpureum. Red Dead Nettle. Neanntós Óearis ;
Neanntós Čaoč ; n— mārū.

Lamium album. White Dead Nettle. Neanntós βάν.

Ajuga reptans. Common Bugle. Meacan Dub pīaðam ;
Σλαραπ Čoulleað.

Vulnerary and general healing application.

PLANTAGINEAE.

Plantago major. Waybread, Plantain. Copós pātorais ;

Cró pātorais ; Cruač pātorais.

Connected with the life of St. Patrick, legendary and
traditional.

Plantago lanceolata. Ribwort. Slánlyr.

The leaves of both P. major and P. lanceolata were
applied to wounds and sores of all kinds.

ILLECEBRACEAE.

Scleranthus annuus. Knavell. Čaðaip muipe ; mionán

muipe ; Λυρ Ópčā.

Is given in urinary complaints. Is a favourite herb with the
herbalists of the present day. It is given by them in all
diseases accompanied by a disordered urinary function.

CHENOPODIACEAE.

- Chenopodium album.* *White Goosefoot.* Lur Coire Sé (bán);
 ppaireac fíadóim.
Chenopodium rubrum. *Red Goosefoot.* Lur Coire Sé (dearg).
Chenopodium murale. *Nettle-leaved Goosefoot.* ppaireac na
 mballa; p—, an fíalla.
Chenopodium Bonus Henricus. *All Good, Wild Spinach.*
 ppaireac òrádar.
Beta maritima. *Sea Beet.* bíadótar; bein-e fíadóim.

POLYGONACEAE.

- Polygonum Convolvulus.* *Black Bindweed.* Slúimeac òub.
Polygonum Aviculare. *Knot Grass.* Slúimeac ùeas.
Polygonum Hydropiper. *Water Pepper.* Slúimeac mór;
 Slúimeac ceit.
Polygonum Persicaria. *Persicaria.* Slúimeac òearg.
Polygonum Bistorta. *Snakeweed.* Copós nime; scóimpe.
Rumex obtusifolius. *Broad-leaved Dock.* Copós shárœ;
 bíleós shárœ.
Rumex Hydrolapathum. *Great Water Dock.* Copós mór uirce.
Rumex Conglomeratus. *Sharp Pointed Dock.* Copós séar.
Rumex acetosa. *Sorrel Dock; Sorrel.* Samad; Ribleacán;
 pumneós.

Formerly used as a mordant in dyeing garments.

Rumex acetosella. *Sheep's Sorrel.* Samad Caorac.

All the above furnish chrysophanic acid. The leaves of
R. acetosella are said to have been used in former
 times with fish. The danger attendant on the use of
 these herbs as a vegetable is evident when one bears in
 mind the extremely poisonous nature of their contents.
Rumex acetosella is sometimes given for its diuretic
 effect.

EUPHORBACEAE.

- | | |
|-------------------------------|--|
| <i>Euphorbia Hiberna.</i> | } Damne Caom; Lur an leapaíó;
Spuirre; buíde na níngean;
Meacan buíde an tsleíbe;
Séarínab; Erbearna; Dear-
glaoic (Bog S.); Damne na
néan. |
| <i>Irish Spurge.</i> | |
| <i>Euphorbia Helioscopia.</i> | |
| <i>Sun Spurge.</i> | |
| <i>Euphorbia Peplus.</i> | |
| <i>Petty Spurge.</i> | |
| <i>Euphorbia Exigua.</i> | |
| <i>Dwarf Spurge.</i> | |

The Irish Spurge has been used in Kerry and other parts to stupefy fish. A small creel filled with the bruised plants is placed in the river, and for several miles down stream its effects are noticeable. The juice is used as an application for warts.

Mercurialis Perennis. *Dog's Mercury*. ρραιρεαc         .

Mercurialis Annua. *French Mercury*. ρραιρεαc       .

URTICACEAE.

Ulmus Montana. *Wych Elm*.         ;      .

Humulus Lupulus. *Hop*.           ;          ;         ;              .

Urtica Dioica.

Great Nettle.

Urtica Urens.

Small Nettle.

}          ;         ;         .

Parietaria Officinalis. *Wall Pellitory*.           ;             ;          (        )      .

All the members of this order are diuretics. Parietaria Officinalis is given for its laxative effect and as a safe diuretic.

MYRICACEAE.

Myrica Gale. *Bog Myrtle*.          ;         .

CUPULIFERAE.

Betula verrucosa. *Dwarf or Knotty Birch*.                  .

Betula Pubescens. *Common Birch*.      .

Alnus glutinosa. *Alder*.         ;         .

Coryllus Avellana. *Hazel*.      .

Quercus Robur. *Oak*.       (           ).

The fruits of the oak, acorns (                ,         , etc.), are said to produce wasting in cattle. Irish literature contains frequent references to the swine fattened on acorns in the forests.

The mistletoe (Viscum album)          , or        , and the oak are intimately connected with Druidism.

SALICINEAE.

Salix alba. *White Willow.* Σαίτεαδ ; Σαίτεός.

The leaves are recommended for the disease known as pip in chickens.

Salix cinera. *Common Sallow.* Cρann Spíomta ; Cρann Sníomta.

Salix Viminalis. *Osier.* Σαίτσαίτεαδ ; Μαοτάν.

Populus tremula. *Aspen.* Εαθαδ ; Cρann Cρίτεαδ.

Salicin, a crystalline glucoside, is obtained from the bark of the various species of *Salix* and *Populus*.

EMPETRACEAE.

Empetrum nigrum. *Crowberry.* Λυρ na Fíonnóise ; Cαορ Fíonnóise.

CONIFERAE.

Juniperus communis. *Common Juniper.* Βεάρνάν Βρμξοε ;
 1υδαρ Βεμνε ; Βιορτα Λεατρα, γml.

Taxus Baccata. *Yew.*

Taxus fastigiata. *Irish Yew.* } 1υδαρ ; Εό.

The Irish or Florence Court yew is now commonly cultivated, and had its origin at Florence Court demesne County Fermanagh, whence its name. The seedling from which the tree (to be still seen at Florence Court) was produced was found "wild" by George Willis in 1767.

The tree is female, consequently all trees produced by cuttings are also female. The seeds produced by crossing the Irish Yew with the common Yew almost invariably reproduce the typical form, and not the variety. This fact provides an interesting Mendelian study.

The leaves and seeds are poisonous, the berries are not.

The aril or berry induces birds to distribute the seed.

HYDROCHARIDEAE.

Elodea Canadensis. *Canadian Weed ; Water Thyme.* Τιm υιρce.

Hydrocharis Morsus-Ranae. *Frog-bit.* Λυρ λορcám ; Βιορ-πόρ.

ORCHIDEAE.

- Malaxis Paludosa. *Bog Orchid* (or *Orchis*). μαχαίρην αν
Cuppaig.
- Neottia Nidus Avis. *Bird's Nest Orchid*. μαχαίρην ηρο ειν.
- Listera Cordata. *Heart-leaved Tway Blade*. ῥά-ῥυλλεός
(αν εporoe).
- Listera Ovata. *Tway Blade*. ῥά-ῥυλλεός (αν υη).
- Spiranthes Autumnalis. *Fragrant Lady's Tresses*. Cúilín
múipe.
- Epipactis Latifolia. *Broad-leaved Helleborine*. μαχαίρην
Cpuao-lur leatan.
- Epipactis Palustris. *Marsh Helleborine*. μαχαίρην Cpuao-
lur αν Cuppaig.
- Orchis Pyramidalis. *Pyramidal Orchid*. μαχαίρην na
Stuaise.
- Orchis Morio. *Green Winged Orchid*. μαχαίρην αν Sciatáin
šlar.
- Orchis Masculata. *Early Purple Orchid*. μαχαίρην meropeac.
A reputed aphrodisiac and referred to as such in Brian
Merriman's famous Irish poem, "Mediæ Noctis
Consilium" (Cúirt an Meadóin Oíche).
- Orchis incarnata. *Common Marsh Orchid*. μαχαίρην móp
αν Cuppaig.
- Orchis Latifolia. *Broad-leaved Marsh Orchid*. μαχαίρην
leatan.
- Orchis Maculata. *Spotted Orchid*. úpac Ḃallaac; Ceapc
Ḃpeac.
- Ophrys Apifera. *Bee Orchid*. μαχαίρην na beice.
- Ophrys Muscifera. *Fly Orchid*. μαχαίρην na Cuileoige.
- Habenaria Conopsea. *Fragrant Orchid*. lur Tašla; lur
Taište.
- Habenaria Intacta. *Close-flowered Orchid*. αν μαχαίρην Tiug.
- Habenaria Albida. *White Mountain Orchid*. μαχαίρην Ḃán
αν τStéibe.
- Habenaria Viridis. *Frog Orchid*. μαχαίρην αν lopcám;
Cuigeat αν lopcám.
- Habenaria Bifolia. *Lesser Butterfly Orchid*. μαχαίρην Ḃeas
αν řeiliocám.
- Habenaria Chloraleuca. *Greater Butterfly Orchid*. μαχαίρην
móp αν řeiliocám.

IRIDEAE.

Iris Pseud-acorus. Yellow Flag. *Ἰρισεύρομον*; *Σοιτεύρομον*;
Κυρκαίρ; *Σειλίτρομον*.

The roots were used in the production of a black dye.

LILIACEAE.

Asparagus Officinalis. Asparagus. *Ἰὺρ Συζάκ*; *Ἰὺρ Πραικίρ*;
Κρεάμ Μυκ Φιάδαν.

Is found in Ireland on the Waterford and Wexford coasts, but is more prickly than the cultivated variety.

Asparagus was known as a table vegetable in the days of Swift, and is said to have been introduced from Holland by his patron, Sir Wm. Temple. It was known to the Greeks and Romans in pre-Christian times. The third Irish rendering (*Wild Pig's Garlic*) shows that in former times, as at present, it was not esteemed a delicacy.

It is an excellent kidney stimulant, and is recommended for gout and rheumatism.

Allium Ursinum. Ransoms or Wild Garlic. *Κρεάμ*; *Κνεάμ*;
Σάριπτεός Ἰμυρε; *Σάριπτεός Φιάδαν*.

Allium Sativum. Cultivated Garlic. *Σάριπτεός*.

Flower of Garlic. *Ἰὺρσάκ*.

Clove of Garlic. *Ἰονγά Σάριπτεόισε*.

Allium Schaenoprasum. Chives. *Σιάβαλ*; *Σιόβαρ*; *Σαρὸβίν*;
Ἰευρίαν.

The virtues of garlic were appreciated in former times.

Occasionally medical men of the present day laud it in particular cases. It is undoubtedly of value in tuberculous lesions internally and externally, and deserves attention both in human and veterinary therapeutics.

Scilla Nutans. Wild Hyacinth or Blue-bell. *Βυζά*; *Βυζά Μυκ*; *Ψαύτ Μυκε*; also called *Κομμιτε Κορριά*. (See Harebell).

The exudation from stem and roots was used as a gum or paste.

Colchicum Autumnale. Meadow Saffron. *Κρόκ Ἰέαν*.

Is found near Carlow and Kilkenny. (The corms are used to make the official tincture of *Colchicum*).

Crocus Sativa, the true saffron (Cpóc) was used for dyeing linen sheets and garments. It is used by the country people to-day "to bring out the rash" of measles. Sheep's dropping (Faeces) (Cpóc na mBánta) is also a common remedy for measles throughout the country.

JUNCACEAE.

The rushes listed below are common all over the country. Many and varied were the uses to which these were put. Not many years ago we had rush candles, thatch for houses and corn stacks, matting for human dwellings, litter, hats, toys, and ropes.

Juncus Bufonius (*Toad Rush*); *J. Squarosus* (*Heath Rush*); *J. Gerardi* (*Round fruited Rush*); *J. Glaucus* (*Hard Rush*); *J. Effusus* (*Loose flowered Rush*); *J. Conglomeratus* (*Common Rush*); *J. Supinus* (*Bog Rush*); *J. Obtusiflorus* (*Blunt flowered Rush*); *J. Lamprocarpus* (*Shining fruited Rush*); *J. Acutiflorus* (*Sharp fruited Rush*); *Luzula Maxima* (*Great Wood Rush*); *Luzula Campestris* (*Field Wood Rush*); *Luzula Erecta* (*Many headed Wood Rush*).

The Rush is rendered in Irish by the following:—

Lučair; ūr-luačair; bpoḃ; bogbumne; 7 ml.

The peeled Rush ready for candle making is:—

Seataipe; fiaḡ (a).

The Rush light:—

Áḡann; Áḡann itearnač; Tmilleán; páirceós.

TYPHACEAE.

Typha Latifolia. *Great Reedmace*. Cuigeal na mBan Síre; Boḡán Dub; Earball Cuir.

Sparganium Ramosum. *Branched Bur-Reed*. Ríḡ-ḡeirce (Craobac).

Sparganium Simplex. *Unbranched Bur-Reed*. Ríḡ-ḡeirce (Lom).

Sparganium Affine. *Floating Bur-Reed*. Ríḡ-ḡeirce (Ar rnaḡm).

Sparganium Minimum. *Small Bur-Reed*. Ríḡ-ḡeirce mín.

AROIDEAE.

Arum Maculatum. *Cuckoo Pint* or *Wake Robin*. Boḡ Seap;

Ctuar Čaom; ḡaoin Cúčaiḡ; Seachar.

The roots contain starch.

LEMNACEAE.

Lemna Trisulca.	}	Rór Ladán ; Srian Connós ; Lur San Adair San Mádair.
<i>Ivy-leaved Duckweed.</i>		
Lemna Minor.		
<i>Common Duckweed.</i>		

ALISMACEAE.

Alisma Plantago-aquatica.	}	Dioirlántur ; Corcóporós (mór). " " (beas).
<i>Great Water Plantain.</i>		
Alisma Ranunculoides.		
<i>Lesser Water Plantain.</i>		

NAIADACEAE.

Triglochin Palustre.	}	Dárr an Míleic.
<i>Marsh Arrow Grass.</i>		
Triglochin Maritimum.		
<i>Sea Arrow Grass.</i>		
Potamogeton. Pondweed.		Duillearcna hAbann ; Duilleós Féite.
Zostera Marina		Sea Grasswrack. Mí-féura.

CYPERACEAE.

The commoner members of the order are the sedges and those listed below :—

Carex Pulcaris.	<i>Flea Sedge.</i>	}	Seirc ; Searc ; Cíab ; Cib.
C. Echinata.	<i>Lesser Prickly Sedge.</i>		
C. Remota.	<i>Distant Spiked Sedge.</i>		
C. Vulgaris.	<i>Lesser Tuft Sedge.</i>		
C. Glaucia.	<i>Smooth Heath Sedge.</i>		
C. Panicea.	<i>Pink Sedge.</i>		
C. Binervis.	<i>Green Ribbed Sedge.</i>		
C. Praecox.	<i>Vernal Sedge.</i>		
C. Flava.	<i>Yellow Sedge.</i>		
C. Hirta.	<i>Hairy Sedge.</i>		
C. Ampullacea.	<i>Bottle Sedge.</i>		
Cladium Mariscus.	<i>Twig Rush.</i>		Coltiorc ; Coltíóc.
Eleocharis Palustris.	<i>Creeping Spike Rush.</i>		Ladair Sínte.
Scirpus Caespitosus.	<i>Scaly Spike Rush.</i>		Ladair Mírcneac.
Scirpus Lacustris.	<i>Bull Rush.</i>		Boz-bumne ; Curcail ; Féiteada Fíadame.
Eriophorum Angustifolium.	<i>Narrow-leaved Cotton Grass.</i>		Díac porcail.

GRAMINEAE.

The grasses listed below are those members which are used or have some bearing on medicine and economic botany. A complete list is out of the question when one is dealing with such a multitude of species as the grasses afford.

Phalaris Arundinacea. *Reed Grass*. Βιορριάς Λάχαν; Σιορζαλας.

Anthoxanthum Odoratum. *Vernal Grass*. Ψευρ Κυμια.

The reputed cause of Hay Fever. The grass is frequent in all parts. Hay Fever is rare. It is this grass which gives the odour to new mown hay. It is said to contain Coumarin and benzoic acid.

Milium effusum. *Millet Grass*. Μυιλέαο; μεανύρρεαταιρ.

Phleum Pratense. *Timothy Grass*. Βοτόαν; Ψευρ Καπαλλι.

Agrostis Vulgaris. *Fine-leaved Bent*. Βιρίνεας; Βιζίνεας; Βινίνεας.

Arrhenatherum Avenaceum. *Oat Grass*. Κοίρκε Ριατόαν.

Phragmites Communis. *Reed*. Βιορριάς.

Sesleria Caerulea. *Moor-grass*. Σίοσα Μόνα; Βέιτεαν.

Cynosurus Cristatus. *Dog-tail Grass*. Τράιτνίν; Κομφέυρ.

Dactylis Glomerata. *Cock's-foot Grass*. Ψευρ Σαρβ.

Briza Media. *Quaking Grass*. Ψευρ Σορτας.

Poa Annua. *Meadow Grass* (genus). Σιαρ Λέανα; Μόμφέυρ; Σεαννα Όουδα; Όροβ ι οΤόμ.

Glyceria Aquatica. *Reed Meadow Grass*. Ψευρ Μυιρ.

Festuca Ovina. *Sheep's Fescue*. Ψευρ Λαορδας.

Lolium perenne. *Rye Grass*. Κοίρκε Ριέαςάμ.

Lolium Temulentum. *Darnel*. Όρεαλλιάν; Βαοιρόεαλιάν; Όιτεαν; Ροιτλε.

Known to produce drunkenness. Said to be an adulterant in malt and other liquors.

Agropyrum Caninum. *Wheat Grass* (genus). Ριορτάν.

Agropyrum Repens vel *Triticum Repens*. *Couch*, *Scutch*, *Switch Grass*. Όρυμψέυρ.

One of the most difficult weeds to eradicate on account of its long jointed root stock. Each joint is capable of producing a new plant. There is a considerable demand for this root stock in medicine owing to its introduction into the B.P. It is a demulcent and is said to relieve irritative conditions of the bladder. Its use in medicine is not new by any means, but is on the increase. Irish

farmers burn the "weed" or throw it over the cliffs into the sea when working on the coast line. It is "saved" by the people of the poorer districts and used as fodder for the donkeys in the winter. The difficulty in economically preparing the root, in washing, drying, cutting, and cleaning the product for the drug market is, so far, insurmountable.

Nardus Stricta. *Matweed*. Ναρδάρι Σάβδαρι.

Hordeum Secalinum. *Barley* (genus). Εόρμα.

FILICES.

Ireland, owing to the moisture of its climate, is the Fern's Paradise. More varieties and more elegant fronds are found here than in Great Britain.

Hymenophyllum Tunbridgense. *Tunbridge Filmy Fern*.

Ραιτνεαδ Σκανάναδ.

Trichomanes Radicans. *Killarney or Bristle Fern*. Ραιτνεαδ

Ρυαμνεαδ.

Adiantum Capillus-Veneris. *Maiden Hair*. Όυβόραδ ; Τέ

Σκαίλπεαδ ; Ραιτνεαν Ψιονν.

Sometimes used as an expectorant.

Pteris Aquilina. *Bracken*. Ραιτνεαδ.

Blechnum Spicant. *Hard Fern*. Σεανναδάν Όυβόραδ ;

Ραιτνεαδ Έρμαρδ.

Asplenium Adiantum Nigrum. *Black Spleen Wort*. Ιυβδαρ

Ταίμμαν ; Ιυρ να Σείτσε. Ιυρ αν Έορράμ (Όυβ).

Asplenium Trichomanes. *Maiden Hair Spleen Wort*. Ιυρ αν

Έορράμ.

Lastrea Oreopteris. *Sweet Mountain Fern*. Ραιτνεαδ Μίλιρ

αν τΣιέιβε ; Έριμ-Ραιτνεαδ.

Lastrea Aspidium Filix-mas. *Male Fern*. Μαρς Ραιτνεαδ

Important medicinally ; is a remedy for intestinal worm, particularly the Tape Worm.

Polypodium Vulgare. *Polypody*. Σεαμ να Σκλόε ; Μεαρίλας.

The root was used for (1) Rheumatism as an infusion, (2) as a snuff when powdered.

Polypodium Dryopteris. *Oak Fern*. Σεαμ Όδαρ ; Σκίμ

Όδαρ.

Osmunda Regalis. *Royal Fern*. Ραιτνεαδ αν Ρίόζ ; Όιορ-

Ραιτνεαδ ; Σαίλ Ραιτνεαδ ; Ιννίμ-Μόμ.

- Opioglossum Vulgatum. *Adder's Tongue*. Լըր նա Եանցան ;
 Լըր նա Ուտրած.
 Botrychium Lunaria. *Moon Wort*. Լըր նա Միօրա ; Լուանըր ;
 Ծաւտըր ; Էարցըր.
 Asplenium Viride. *Green Spleen Wort*. Լըր առ Ծօրրամ (շլար).
 Asplenium Ruta-muraria. *Wall Rue*. Լուծ նա Տեւոտ ռՃձձ.
 Athyrium Filix-foemina. *Lady Fern*. Բաւտեւոտ միւրե ;
 Բաւտեւոտ միւօրա միւտ.
 Scolopendrium Vulgare. *Hart's Tongue*. Շրեւմ նա Մուլլե
 Բիւրօ ; Եանցա Բիւրօ.
 Ceterach Officinarum. *Scale Fern*. Բաւտեւոտ միւրշրեւոտ.
 Aspidium Lonchitis. *Holly Fern*. Բաւտեւոտ Ըւլլմն.
 Aspidium Aculiatum. *Prickly Shield Fern*. Լեւոց Ճարծ.
 Aspidium Angulare. *Soft Shield Fern*. Լեւոց մին.

EQUISETACEAE.

- Equisetum maximum. *Great Horse Tail*. Էարծալլ Ըարալլ ;
 Բեւոօց.
 Equisetum Palustre. *Marsh Horse Tail*. Ըւլլմրտին.
 Equisetum Nudum. *Naked Horse Tail*. Ըւալլրոին.
 Equisetum Hyemale. *Dutch Rush*. Յւօրօց.

LYCOPODIACEAE.

- Lycopodium Selago. *Fir Club Moss*. Ճարծօցոտ (լօրօրլե) ;
 Շրլւծինի Տոննալց.
 Lycopodium inundatum. *Marsh Club Moss*. Ճարծօցոտ առ
 Ըւրրալց.
 Lycopodium Clavatum. *Common Club Moss*. Ճարծօցոտ.
 Lycopodium Alpinum. *Mountain Club Moss*. Ճարծօցոտ առ
 ԵՏեւեւե.

THE MARINE FLORA.

OLIVE COLOURED SEA WEEDS.

MELANOSPERMEAE.

(A) Fucaceae.

- Fucus Vesiculosus. Bladder Wrack.* Τριπορκαρ Όυβ na
 ὤκτος; Ἰεαμαιν Όυιλγίneaδ; Ἰεαμαιν Κάιλίneaδ.
Fucus Nodosus. Knobbed Wrack. Τριπορκαρ Όυβ na Ρυαδός.
Fucus Serratus. Serrated Wrack. Τριπορκαρ Όυβ Λαδαρτάδ.
Fucus Canaliculatus. Channelled Wrack. Όυαλαμάν.

The Bladder Wrack has been used for fattening pigs in the North of Ireland. Some modern therapeutists recommend it as a cure for obesity.

(B) Sporochnaceae.

- Desmarestia Aculeata.* Σπυαίς Τράζα.

(C) Laminariaceae.

- Laminariae (various). Sea Tang, Tangle, Girdles, etc.* Τριπορκαρ,
 Τριπορκαρ an Διτέμν; Ρυιρ; Στατ Μαπα; Σταμ;
 Όυρρρεαμ; Όάριός; Ἰεαμναδ; Ἰεαμ; Μύραδ 7 ml.
 The dried stems are used as dilating agents in surgery.
 The Laminariae, owing to the high percentage of iodine
 which they contain, are used in the "kelp" industry.

THE RED SEA WEEDS.

(a) Cryptonemiaceae.

- Iridea Edulis*, also styled *Schizymonia Edulis.* *Dilisk, Dulse.*
 Όυντεαρc Μίν.
Chondrus Crispus and *Gigartina Mammilosa.* Καρραϊγίν;
 Κοράμίν Καρραϊγε; Μάτταρ an Όυιλτρε; Ceann Donn.
 Both of these Algae are gathered indiscriminately as
 "Carrageen Moss." The dried product is known as
 "Lichen Hiberniae" to the chemist, who sells it under
 the name of "Irish Moss" for making demulcent
 cough mixtures.

They belong to the group of Red Algæ, otherwise known as Florideae. They contain a red pigment called Phycoerythrin, combined with the usual green colouring matter Chlorophyll, Floridean starch, oil drops, and Iodine.

Owing to the low content of heat-producing elements, Carrageen provides an excellent summer food in the form of blanc-mange. For this reason also, and for its demulcent properties and iodine content, it is useful in the dietary of the consumptive.

(b) **Corallinaceae.**

Corallina officinalis. Cúnað Τράξα.

(c) **Rhodymeniaceae.**

Rhodymenia Palmata. Ουιτεαρς Σαρϋ.

(d) **Laurenciaceae.**

Laurencia (various). *Pepper Dulse, Tufted, and Obtuse.*
Μιτρεάν Τράξα.

(e) **Rhodomelaceae.**

Polysiphonia Fastigiata. Cúnað Τριορκαρ.

GREEN SEaweEDS.

CHLOROSPERMEAE.

ULVACEAE.

Porphyra Lanciniata. *Laver or Sloke.* Στεαϋακάν ; Στεαϋακ ; Σλαϋακ.

Is stewed for hours until tender, and when dressed with butter, vinegar and pepper, it is served as a vegetable.

Ulva Latissima. *Green Laver.* Σλαράν.

Is sometimes sold as "Sloucawn." It is usually employed as packing for oysters and lobsters.

Enteromorpha Intestinalis. Λιονάμ Ηλαίτνε, Ηνεάιτ Ηλαίτνε.

PART II.

HISTORY OF MEDICINE IN IRELAND.

SECTION I.

PRE-CHRISTIAN OR DRUIDIC PERIOD.

DRUIDS AND DRUIDESSES.—THEIR ROLE AS HEALERS.

NEXT to the kings in Ireland this class ranked in importance. They were priest-physicians and teachers. They had a monopoly of learning. The etymological derivation of the word Druid is obscure. Though some derive it from the Greek, we must look to our own language for its origin and significance. As Druidism is intimately connected with the oak, learning, and magic, the following words Dair and Drus, signifying Oak, Darmhaigh (pronounced Drew), meaning oak plain, and Druidh or Draoi, meaning wise-man, charmer, or magician, seem to provide a very natural derivation.

It is beyond doubt that Druidism is Celtic and existed in its pure state among the tribes of ancient Britain. The evidence as to the existence of Druids in Ireland is contained in the *Tripartite Life*, in which a special garment for wizards is referred to, called the Tonach Druadh or Vestis Magica. There is also St. Patrick's hymn entreating Christ's aid against the spells of women, smiths, and druids. In the "Feast of Bricriu" Cathbhadh appears in the rôle of a Filidh (seer or poet), though elsewhere he is mentioned as the Druid of Concubhar's court. Further evidence of a Druidic regime in Ireland presents itself in a Cork and Kerry version of the Lord's prayer, in which we find "na lig sinn i n-draoidheachd" (allow us not into Druidism or Wizardry), instead of the usual "lead us not into temptation." These, to my mind, present

sufficient evidence that the Druids held sway in Ireland—a fact which some deny—but those people who are acquainted with the folk-lore and customs in connection with Halloween, Hogmanay, and May-day will not need any further evidence.

Amcngst the deities worshipped by the Druids was a god of medicine named Rictenus. To him was dedicated the herb Belinimica, said to be a species of henbane.

Pliny says that nothing was so sacred to the Druids as the mistletoe and the oak. Whenever the mistletoe was discovered growing on the oak it was the occasion of great ceremony. The Druids on the sixth day of the moon ascended the oak with a golden knife, gathered the all-healing mistletoe and placed it on the altar under the parent tree. Here, at least, in the early days of Druidism, were offered human sacrifices; the victims included prisoners, criminals, and at times even their (the druids) own children.

As a sanitary precaution somewhat similar to our modern quarantine, but more drastic, was the practice of offering in sacrifice all persons suffering from dangerous and contagious diseases by placing them within a circle of osier twigs, to which fire was applied, thereby reducing the unfortunate mortals to ashes, but at the same time preventing the spread of disease.

While we have evidence that the sufferers from contagious diseases were put to death, we also hear of more humane treatment for the sick and feeble. Even in the remote pagan times Princess Macha, B.C. 300, founded the Broin Bhearg (house of sorrow). This is one of the earliest hospitals on record. It was used by the Red Branch Knights, and served as the royal residence in Ulster until its destruction in A.D. 332. (Seanchus Mor).

In the Genealogies of MacFirbis we get a glimpse of the ancient Irish masters of medicine. O'Curry's translation reads thus :—

“ Thus saith the ancient authority :—the first doctor, the first builder, and the first fisherman that ever were in Erin :—

Capa, foremost healer of the sick in his time, was all powerful.

Eaba, the female physician, who accompanied the lady Ceasair, was the second doctor.

Slangha, the son of Partholan, was the third doctor that came into Ireland ; and

Feargna, the grandson of Cridhinbheal, was the fourth.

“ The doctors of the Firbolgs were Dubhda Dubhlosach, Condan Corinchisnech, and Finghin Fisiocdha Maina, the son of Gressach, and Aongus Anternmach.

“ The doctors of the Tuatha De Danann were Dianchecht, Airmedh, Miach, etc. Dianchecht lived in the reign of King Nuadha Airgeadlamh (of the silver hand) ; his name signifies vehement power. His skill enabled Nuadha, who had lost his arm in the battle fought between his tribe, the Tuatha, and the Firbolgs, to return to his throne, from which he was debarred, having lost his hand. Creidhne, the metal worker, made and fitted the artificial hand when Dianchecht had cured the wound in a bath of herbs. The skill of Dianchecht was again instanced in the battle with the Fomorians, when the wounded Tuatha were brought to the *lus magh*—or plain of herbs—where a bath was prepared, presided over by Dianchecht with his daughter Ochtrinil, and his two sons, Airmedh and Miach. From the herbal bath the warriors returned to the fight refreshed and made whole by this efficient field medical organization.”

In the Book of Leinster we find a reference to Finghin Faithliagh, physician to Conchubhar MacNeasa, king of Ulster A.D. 33.

Finghin was called to Conchubhar, whose skull was penetrated by a missile from the sling of an enemy in battle. The Ultonians besought Finghin to save Conchubhar's life. Finghin proceeded to tell them that if the missile were removed the king would die. But again, if allowed to remain a blemish would be upon their king. The Ultonians replied, “ Is fearr linn ar ri do bheith aimheach iona a eag ” (We had rather that our king should have a blemish than that he should die).

Conchubhar was restored to life, but was restricted in his movements. “ He was to be cautious, not to get into a passion, to avoid sexual intercourse, to avoid riding on horseback, to abstain from violent exertion, otherwise that by the repelling motion of his own brain he would hurl the ball from his head and die.”

An instance of cosmetic surgery, as performed by Finghin, is found in the suture of the scalp wound with threads of gold to blend with the golden locks of the royal patient. The story of Conchubar's death, as popularly told, bears out the excellent advice and skilled prognosis of his physician. The story runs thus—Conchubar asked his druid what was the cause of the change in the heavens, and the druid replied, "Jesus Christ is being put to death by the Jews." "That is a pity," replied Conchubar, "and if I were present, I would slay all that are putting him to death." And with that he drew forth his sword and went into an oak wood, and set to felling the trees, saying that if he were amongst the Jews he would treat them in the same way ; and through the strength of the fury that seized him the ball bounded from his head and a portion of his brain followed it, and with that he died.

The female Druids, or Druidesses, were divided into three classes. The first lived together in sisterhood, having vowed perpetual virginity. They possessed supposed powers of divination, healing and sorcery.

The second were married women, who, however, cohabited only for a short time or occasionally with their husbands. They lived mostly with the Druids.

The third, the lowest in rank and estimation, performed the menial duties in connection with all Druidic rites.

As Druidism is intimately connected with the oak, it is easy to understand that the mistletoe was a favourite remedy. The shrub, they believed, gave fertility to man and beast, and was used by them as a specific against all kinds of poison. The Vervane was another plant in their pharmacology. It was gathered on a moonless night at the commencement of the dog days. From it they made an ointment which was considered efficacious not only in preventing and curing diseases, but also in conciliating friendship. They used the herb Selago, a species of Savin, for diseases of the eye. This plant was used by burning and allowing the smoke to ascend to the eyes.

Just as our modern surgeons are clothed in white when performing operations, so the Druids were robed in white when performing their rites. All other classes were forbidden to wear this colour.

SECTION II.

EARLY CHRISTIAN OR MONASTIC PERIOD.

THE spirit of monasticism is the dominant feature characterising the early Christian period in Ireland. It was in the fifth century that St. Patrick introduced the Christian religion. Paganism had disappeared in the seventh century. Under monastic influence there grew up a number of schools. Students, attracted by the fame of the Irish schools attached to these monastic institutions, came from all parts.

Medicine was taught and practised by the monks in these schools. One has only to glance through the numerous manuscripts now to be found in the great libraries of Britain and the Continent to see that the monks were diligent students of medicine.

From the schools of the West, such as Clonmacnois, Lismore, Glendalough, the torch of civilization was brought forth to the barbarous populations in Britain and on the Continent. This might well be called the sacerdotal stage of medicine in Europe, for a somewhat similar condition existed in all the countries now being civilized by the monks of the West. The only country, however, which can bear as high repute as Ireland is southern Italy, the old Magna Graecia. The famous medical school of Salerno flourished from the eighth to the thirteenth century. Its work, including that of its women professors, is well known.

It is very difficult to get authentic and specific information concerning the practice and methods of these sacerdotal practitioners, but it is beyond doubt that the monks exercised the calling of physicians and surgeons.

Nobody denies that the nursing of the sick, especially during epidemics, was well organised by the early Christian communities. We have ample evidence to prove that hospitals and leper houses were established in Ireland at a very early period in connection with the monastic institutions.

On the continent there were established in the sixth century by the Irish monks institutions known as *hospitalia scothorum*. We read later an order by the Council of Meaux, A.D. 845, for the restoration of these institutions, which had fallen into decay. Perhaps these *hospitalia scothorum* were only a refuge

for the Irish in those alien countries. The terms *hospitium*, *domus hospitalis*, and *Xenodochium* applied in the early periods to such refuges or hospices for the numerous pilgrims of that time. The first hospitals, in the modern sense of the word, existed in the monasteries under the name of *infirmatoria*. Within the *clausura* was an infirmary for members of the community, and outside an infirmary for the ordinary individual. Just as medical science found a refuge in the monasteries, so in their *infirmatoria* were housed the sick and infirm.

Another source of information concerning the early Irish Liagh, or leech, is the *Seanchus Mor*, or great code of Brehon Laws. These laws operated in early pagan times, but were modified in the fifth century when Christianity was introduced. They contain regulations to protect the people from unlawful practitioners and malpraxes. We read of :—

Τοιρεσσοιρ, ῥεαρό—probe.

ῥυιτιυζαο—bloodletting.

ῥορυρ Τυαίτε—territory house or hospital.

The hospital was built over a running stream, and was protected from fools, dogs, and women scolds.

From the quotation below it will be seen that medical knowledge was possessed by women at an early period, and we must assume that such knowledge was gained in the monastic schools.

“In the time of Alfred, King of the West Saxons, Anno 872, as Fabian and Cooper have noted, there was a grievous malady reigning among the people called the evil ficus, which also took the king, so that, say mine authors, an Irish maid came out of Ireland called Modwen, whose monastery in time of rebellion was destroyed, and cured the king.”—*Hanmer's Chronicles*.

Some would have us believe that the part played by the monks in the progress of medicine was insignificant. This much is true, however, that as teaching centres the monasteries were active; they provided homes for students and afforded a safe repository for manuscripts. Bearing in mind the numerous edicts issued from time to time forbidding the practice of medicine or surgery by ecclesiastics, we should

wonder if our own religious were not seduced from the cloister in common with their continental brethren to the unfortunates languishing under disease outside, and were thus involved in one of the many admonitions and rulings of their superiors on this matter.

VARIOUS DECREES FORBIDDING PRIESTS AND MONKS TO PRACTISE MEDICINE AND SURGERY.

Council of Rheims, 1131, forbade law and medicine.

Innocent III., Fourth Synod of Lateran, 1215, forbade surgery.

Alexander III., Council of Tours, 1163, forbade study of surgery after ordination.

Boniface VI., end of 13th century	} Medicine and surgery were forbidden under pain of excommunication.
Clement V., at Avignon, early in 14th century	

It is interesting to note that it was Pope Alexander III. who revived the clerical tonsure, and from this circumstance, coupled with the fact that he had forbidden religious to leave the cloister in pursuit of the practice of medicine or surgery, history first learns of the barber craft. In cases of external diseases, blood-letting and other manual operations it was the custom of the priests to send their own servants, who were also their barbers, to perform the operation. Concerning the barber craft in Ireland, we shall learn more when treating of the guilds.

The Bishops in Ireland, at the time of Charles II. and James I. possessed the power to grant licence to practice physic, surgery, and midwifery. They do not seem to have used this power. A quarto manuscript belonging to the Diocese of Down and Connor, entitled a "Book of Presedents for the Ecclesiastical Court," contains the form "Licentia Concessa A.B. ad practicand Artem Chirurgicam."

SECTION III.

THE HEREDITARY PHYSICIANS OF THE SEPTS OR CLANS.—
 RISE OF A MEDICAL PROFESSION IN EUROPE,
 INTRODUCTION OF CONTINENTAL METHODS.

THE Irish chieftains always possessed, even during the early Christian or monastic period, their own hereditary physicians, for whose maintenance they allotted large tracts of land. The territory so allotted was regarded as sacred, both in times of peace and war. We are not told, but surmise, that portion of the land was devoted to the cultivation of medicinal herbs.

The medical works of the period under review are for the most part translations from the Latin of Avicenna—the aphorisms of Hippocrates, Galen, Razes and other fathers of the healing art. Some of the names of these hereditary physicians have been transmitted through their works.

The O'Cassidys were physicians to the Maguires of Fermanagh for fully two centuries 1320-1504. A tract entitled "Nature and Cure of the different diseases incident to the human frame" was written by Thomas O'Cassidy, one of the hereditary practitioners. Another work in the fifteenth century was written by O'Lee in Latin and Irish. The O'Lees were physicians to the O'Flahertys of West Connaught. Murrough O'Lee was looked upon as a magician, and was supposed to have received all his knowledge from the genii of the enchanted island of Hy-Brassil.

The O'Hickeys were physicians to the O'Briens of Thomond and other heads of septs. They possessed a copy of "The Lily of Medicine." The "Lily of Medicine" was the work of Bernardus De Gordon, professor of the Montpelier School, who died in the year 1305.

Nicholas O'Hickey, a member of the same family, translated "The Rosa Anglica," a manual of medicine celebrated in its time. This was written by Gaddesden, who flourished in 1305, and O'Hickey's translation into Irish was made in 1400.

The O'Callaghans of Cork were hereditary physicians to the McCarthys of Carbery; the O'Nellans and O'Quinns were also noted practitioners.

The O'Mearas, physicians to the Butlers of Ormond, were the first to publish medical works in Latin. Dermot O'Meara has left us a book entitled *Pathologica Hereditaria Generalis*, which was printed in Dublin in 1619. A tract entitled "Hippocraticam Febrium Etiologium et Prognosim" has also been attributed to him. His son Edmond was the author of "Examen diatribae, Thome Wilisii," London, 1665, a work on fever written against the theories of Willis.

The "Book of the O'Sheils," now in the Royal Irish Academy, contains the aphorisms of Hippocrates, commentaries on Galen, Avicenna and Vesalius, besides a dissertation on the therapeutics of our native flora. The date of the manuscript is unknown, but so great was its repute that it was transcribed in 1657.

A reference to Murtough O'Sheil is found in the *Annals of the Four Masters*. He was mortally wounded in the petty revolution in the principality of the MacLoughlins. His death took place in 1548; he is styled in the *Annals* as the best physician of his age. The O'Sheils were physicians to the Macmahons of Oriel, and held the estate of Ballysheil, on the banks of Brosna, in King's County.

We may rest assured that the wars with Elizabeth entailed plenty of surgical work, but on the accession of James I. these hereditary practitioners were stripped of their holdings and followed their liege lords to foreign lands.

Owen O'Sheil was the first of the Irish physicians who set out for the Continent to acquire a more extensive knowledge than could be obtained at home. With this object he went to Paris in 1604. He studied there, but did not feel justified in taking out his diploma because, as he observed, the Parisian faculty was "somewhat lax at and favourable in the conferring of graduation." He therefore proceeded to Louvain to study under Vanderhayden, Vangaret and Vieringhen. Here he took out his diploma after three years' study. Thence he came to Padua, then "the nursery of Gallian Phisick, prime angular stone of anatomy, the only phœnix in Europe of medical science in speculative as well as theorick." He remained there a year, and having passed his examination he received the degree of doctor "to the high repute of all present." O'Sheil then spent half a year in Rome, whence he returned to Flanders, where he was appointed chirurgéon

doctor to the army of Albert and Isabella, joint sovereigns of the Low Countries. There he became chief of the medical faculty in the Royal Hospital of Malines, where he worked until 1620. In that year he returned to Ireland and settled in Dublin. After some years he earned the sobriquet of the "Eagle of Doctors." Later at the siege of Duncannon he was surgeon in chief of the Leinster Forces under Preston. Here he had ample field for his resources of leech craft.

In the autumn of 1646, having lost confidence in the treacherous Preston, he thenceforth devoted his skill to the service of the troops commanded by Owen Roe. Before quitting the camp of his former chief O'Sheil sent him the following letter, which proves that he did not cease to take an interest in Preston's bodily health :—

"MY RIGHT HONORABLE LORD,

"Having known the condition of your body this long while, and calling to memory also how some years since I have given directions in the Low Countries whereby your honour should abstain from all sorts of wine, only 'Vin de pays' and 'Rhenish wine,' excess in which direction was altogether excluded then ; and now also, my Lord, according to my obligations I do once again forbid the same.

"Assuring your honour that no other end can be expected than to shorten your own days, whereby you will be an executioner of yourself if you follow the contrary. This much to discharge myself and my duty towards you I thought fit to certify, and so do rest and will ever remain

"Your true servant,

"OWEN O'SHEIL."

O'Sheil died under the O'Neill banner, and was found amongst the slain between Letterkenny and Schearsaullis, leaving many men and women bemoaning his loss.

Richard Arthur, M.D., was a distinguished contemporary and rival of O'Sheil ; his "fee book" is published in *Kil-kenny Archaeological Journal*.

John Baptist van Helmont, born 1577, died 1644, writes in his *Confessio Authoris* :—"For I remember that the Chieftains of Ireland used each to give a piece of land to a healer who

lived with them ; not one who came back trained from the universities but one who could really make sick people well. Each such healer has a book crammed with specific remedies bequeathed to him by his forefathers. Accordingly he who inherits the book inherits also the piece of land. The book describes the symptoms and ailments and the country remedies used for each, and the people of Ireland are cured more successfully when ill, and have generally far better health than the people of Italy."

SECTION IV.

THE RISE OF A MEDICAL PROFESSION.—INTRODUCTION OF
CONTINENTAL METHODS.

ABOUT 1628 Valentine Greatrakes, of Affane, Co. Waterford, by passing his hand over the part affected in various diseases, is said to have restored health. He was so famous that he was eventually ordered to England by Charles II. In the memoirs of the Earl of Orrery by Love we learn that "the Royal Society and other modern philosophers," not able to dispute the result which he obtained, found words to define it, and called those strange effects "a sanative contagion in his body which had an antipathy to some particular disease and not to others." Some instances of the cures performed by Greatrakes are given in the "Philosophical Transactions" by a Mr. Thoresby.

Greatrakes was one of the first to develop this method of healing, which, we believe, emanated from the doctrine propounded by Paracelsus in *De Peste*; this was the beginning of modern hypnotism and animal magnetism. A similar method, in conjunction with exorcism, was used by an Irish priest named Jas. Feenachty about the period of the restoration. Both Greatrakes and Feenachty eventually lost their fame. Greatrakes died in Dublin in obscurity.

The "Philosophical Society of Dublin" was founded in 1683 by Wm. Molyneux, who was a lawyer with a leaning towards science. This society was the only means by which Irish medical men could announce anything new or make known their opinions, previous to the foundation of the Medical School of Trinity College in 1710. One of the subjects discussed by Molyneux was the microscopic examination of the blood. His paper read before the Society would suggest that even at this early date medical jurisprudence was studied on a scientific basis in this country. A younger brother, Thomas Molyneux, was a physician, botanist, and classical scholar. He has written papers on "Stone in the Bladder," "Epidemic Influenza" and the "Vesiculæ Seminales."

It is interesting to note that Molyneux records for the first time *Saxifraga Umbrosa* as a Kerry plant in 1697, and, as he states, "vulgarly called by the gardeners London Pride," it must have been already familiar in cultivation.

Allen Mullen, whose work on the comparative anatomy of the eye and his attempt to calculate the amount of blood in the human body have received the approbation of Sprengel and Von Haller, was one of the most original members of the Dublin Society. He died in Barbadoes, it is said, from a surfeit of the wine of that country.

Many Irishmen never returned to their native land but gained fame in the country of their adoption. Amongst these may be mentioned Doctor Thady Dunn, who in 1538, shortly after the publication of Kenny's *Catechism* (the first book printed in Ireland) published his *Epistolae Medicinales*. He was domiciled at Locarno, Switzerland. In his *De Morbis Mulieribus* he advocates the warm bath in tedious labour.

Neil O'Clacan, a native of Donegal was appointed physician to the King of France and was privy councillor of that kingdom; he was successively professor of physic at the universities of Toulouse and Bologne. His principal writings are *Tractus De Peste*, 1629, and *Cursus Medicus*, 1655. Bernard O'Connor, a Kerryman, studied at Mont Pelier; he was later a physician to John Sobieski, King of Poland. His works are—*De Humani Hypogastri Sarcomatei*, *Dissertationes Medicophysicae* and the *Evangelium Medici*, in which he advances the opinion that fecundation is possible without the actual contact of the sexes. At the age of thirty-two O'Connor died in London, 1698.

The subject matter of a work, *Ireland's Natural History*, by Arnold Boate, a Dutchman, practising in Dublin in 1649, entitles it to mention here.

SECTION V.

MEDIEVAL GUILDS AND CHARTERED BODIES.

THE first medieval corporation of which we have any record was the Guild of the Art of Barbers or Guild of St. Mary Magdalene of the City of Dublin.

This guild was established by a charter of Henry VI. in 1446 for the promotion and exercise of the art of Chirurgery. Men and women were members until the union of the Barbers with the Chirurgeons—who had sprung up in the meantime—in 1576 by charter of Elizabeth. In 1687 the guild was further enlarged by the entry of the Apothecaries and Periwig makers.

This latter guild was constituted the Corporation of the Apothecaries Hall by Act of Parliament in 1792, and still exists as such.

The members of the guilds appear to have kept strictly to their own particular branch from the beginning of the 18th century. The operation of bleeding and the extraction of the teeth were practised by the barbers. Dentistry as a profession had not yet arrived. All other surgical operations were performed by the Chirurgeons.

The origin of the barber craft was seen when treating of the clerical or monastic physicians. These latter, owing to various decrees forbidding the priests to practice, were compelled to hand over this part of their work to their barbers, who were their servants. These barbers performed, previous to the papal decrees, all indelicate operations, especially for women folk, and applied remedies for external diseases as well as their tonsorial work.

The collection of natural discharges for examination by their masters within the cloister was also part of the work performed by the barber.

When the College of Physicians was founded in 1692, the members of the College came into conflict with Barbers, Chirurgeons and Apothecaries. An attempt was made by the college to prevent them from administering internal medicine, but without avail.

It would seem that surgeons other than members of the guild of Barber Chirurgeons existed and practised during the period when these companies flourished ; these included Army Surgeons, University Graduates, and men who had served an apprenticeship of five to seven years with surgeons of repute.

There is a pamphlet in the Thorpe collection written during the reign of Queen Anne, which sets out "that there is not the least affinity between Surgery, Peruke-making, and the Feat or Craft of Barbery," "the barbarous and inhumane practices of impudent and ignorant Pretenders," and that "the Guild was a refuge for Empericks, Quacks, Women and other idle persons."

The secession of the Apothecaries, together with the movement on foot at the time to regulate the practice of surgery, weakened the power of the guild. In the provincial towns, *e.g.*, Cork and Limerick, in each of which a company of Barber-Surgeons flourished, the same process of disintegration went on.

SECTION VI.

THE PRIVATE SCHOOLS.

THE earliest private school of which we have any record was Brennan's, on Arran Quay. An advertisement of this school appeared in the *Dublin Weekly Journal*, 1728, as follows :

“ A course of Anatomy in all branches (viz.) Osteology, Myology, Neurology, Adenology, and Enterology will be given by James Brennan, M.D., etc. The charge of this course is two Pistoles.”

This school was in existence before the foundation of the school in connection with the College of Surgeons, and in all likelihood many others existed even before the foundation of the School of Physic in 1710, but of these there are no records available.

The principal private schools of the nineteenth century in Dublin were Crampton's, Jervis Street Hospital School, Kirby's, The Theatre of Anatomy, the Park Street, Carmichael, Hargreaves, Peter's Street, Ledwich, Stephen's Hospital Medical School, and the School of Medicine of the Apothecaries Hall, which latter became the Cecilia Street School of Medicine of the Catholic University.

In 1812 Woodroffe's School of Anatomy existed in Cork, where Hogan, the sculptor, studied. Caesar's “ recognized School of Medicine ” was established in Cork in 1828, and existed until the foundation of the Queen's College. Warren's Place School of Anatomy, Medicine and Surgery in the same city flourished 1835 to 1844.

SECTION VII.

OBSTETRICS IN IRELAND.

SINCE women formally rejected the assistance of male practitioners in their labour, progress in the art of midwifery was difficult. We have progressed wonderfully since the days of Agnodice of Athens. Yet this Grecian lady can still be held up as a model to our present day midwife despite the fact that the modern Trotula is much in evidence.

The hereditary physicians of the clans are not known to have specially practised this branch of the profession. But it is not at all unlikely that a better system prevailed than that obtaining in the years that followed.

As late as 1753 the College of Physicians refused to license anybody in physic who was concerned in the practise of midwifery. We can therefore readily imagine what a barrier to progress existed when the art remained absolutely in the hands of the uneducated.

Although in the charter granted to the College of Physicians in 1692 was given "full power and authority to examine all midwives," no use was made of the privilege.

Previous to 1740 four persons were examined by the College of Physicians for License in Midwifery; Mrs. Cormack, 1696-7, was the first woman thus licensed.

We have undoubted evidence that the hereditary physicians were acquainted with the Hippocratic writings, which include reference to version, position and dismemberment of foetus and table for facilitating delivery. All the achievements of ancient times seem to have been forgotten by the physicians and surgeons of the later centuries.

To Fielding Ould credit must be given for calling attention to the fact that no means existed in Ireland by which medical men could obtain instruction in midwifery. In 1740 he stated in a preface to his *Manual of Midwifery* that he was indebted to the Paris school for his practical knowledge. His description of the mechanism of labour, although incomplete, is the first attempt to put this subject on a scientific footing. He advocated turning and extraction by the feet in cases of slight contraction of the pelvis. He was the inventor of a contrivance

called the “*terebra occulta*,” long since obsolete, but he will be remembered chiefly for the dictum “meddlesome midwifery is bad.”

Bartholomew Mosse saw the need for a lying-in hospital that would serve the double purpose of charity and instruction. He set about the task, and with unflagging energy, aided by his intense gambling spirit, brought into being the world-renowned Rotunda Hospital. The embryonic stage began in 1745 when Mosse took over a house in George’s Lane, now South Great George’s Street, which he converted into a lying-in hospital of twelve beds at his own expense.

The good work done at the hospital in George’s Lane led, through many vicissitudes, to the Rotunda Hospital proper. With the aid of parliamentary grants and the proceeds of lotteries and public amusements, all organised by Mosse himself, the foundation stone of the Rotunda building was laid in 1751 and the charter of incorporation from George II. was granted in 1756.

The Coombe Lying-in Hospital was also started as a private effort. It was part of Kirby’s famous school and was carried on as such in 1822, providing clinical training for the students. It was taken over as a public charity in 1829 for the people of the Liberties.

The problems of the early days were puerperal fever and Trismus Nasentium. The groping in the dark is dull reading, but the zeal exhibited by these pioneers in advancing their theories, if not admirable, is amusing.

Joseph Clarke is noted for his researches in Trismus Nasentium and the application of statistics to the study of midwifery. He improved the conditions of the hospital by his insistence on thorough ventilation.

Doctor Douglas’ essay on spontaneous evolution is often quoted.

The College of Physicians had progressed sufficiently in 1827 to appoint a professor of Midwifery at the School of Physic.

William F. Montgomery, who filled the chair, is noted for his treatise on the signs and symptoms of pregnancy.

In 1838 Evory Kennedy, one of the masters of the Rotunda Hospital, founded the Dublin Obstetric Society.

As elsewhere, Semmelweiss’ discovery of the cause of puerperal fever was taken up slowly. It was an uphill fight,

for the old school was well entrenched. It is impossible to assign credit to anyone in particular, but Macan's rule of 1882 proved the death-knell of the terrible epidemic and the endless discussions to which these epidemics led.

This rule ran somewhat as follows :—All persons who examine a patient in this hospital (Rotunda) must previous to the examination sign the patient's bed chart, wash thoroughly the hands with a nail brush, and then immerse the hands in carbolic solution. This rule not only guarded against infection, but also enabled it to be traced.

Macan also interviewed all students before entering the hospital, and took special care that no student who was working at dissections obtained admission to the hospital.

SECTION VIII.

“TRINITY,” “THE COLLEGES,” AND THE UNIVERSITIES.

ALTHOUGH the University of Dublin and Trinity College were established by Charter of Elizabeth in 1591, and the foundation stone of the College building was laid in the same year by Thomas Smith, Apothecary, we do not see any evidence of the study of medicine within its walls for many years after the foundation.

For the initiation of a medical faculty the College is indebted to John Stearne, born at Ardraccan, Co. Meath, in 1624. He spent part of his student days at Trinity College, and left the country at the time of the Rebellion (1641). He next went to Sidney College, Cambridge, and thence to Wadham College, Oxford. On his return to Dublin he proceeded to carry out his plan to establish a Fraternity of Physicians.

In 1662 he was elected Professor of Medicine in the University of Dublin, when he had succeeded in establishing Trinity Hall for “the advancement of the study of Physick in Ireland.” Shortly afterwards Stearne established the College of Physicians, in 1668, by obtaining a Charter and the settlement of Trinity Hall and the lands belonging thereto on the newly incorporated College.

This was the beginning of the College of Physicians, which has since maintained its connection with the University of Dublin.

Trinity Hall was restored to the University in 1880, and the articles drawn up include an agreement that the President of the College of Physicians shall be a Protestant of the Church of Ireland. The attempts of King James in 1686 to appoint Arthur Green, “one of the king’s converts,” who was a graduate of Physics of the University, to the Lectureship in Irish, and to appoint Bernard Doyle of Drogheda as Fellow, met with no success. Dr. Crosby, although elected to the Presidency of the College about this time, the appointment would not be sanctioned by Trinity because he was a Roman Catholic.

The College of Physicians in 1692 obtained a new Charter. It was now constituted as the King's and Queen's College of Physicians, with Sir Patrick Dunn as President.

The foundation of the Medical School of Trinity College really dates from 1710, in which year a laboratory, anatomical theatre, and physic garden were provided.

The Royal College of Surgeons was founded by Charter granted in 1784 to the Dublin Society of Surgeons formed in 1780 by men who were dissatisfied with their brethren the Barbers and Periwig makers of the Barber Surgeons guild. Various supplemental Charters have since been granted.

A curious controversy between the Colleges occurred in 1837, when the physicians endeavoured to secure some of the appointments which were in the hands of the surgeons. The County Infirmaries, for which the appointments were sought by the Physicians, were attended solely by the Surgeons until the inequality was removed by the Medical Act of 1876.

In 1850 the School of Physic in Trinity required a concession from the College of Surgeons, namely that all candidates for the M.B. degree of the University should spend one *annus medicus* in Trinity; in return they asked the College to recognise the lecturers in the School of Physic.

Their refusal of this request led to the granting of a Diploma in Surgery by the University of Dublin in 1857.

In 1862 the Irish Poor Law Board issued an Order requiring candidates for the Poor Law Dispensaries to possess diplomas in Medicine and Surgery. The College of Surgeons immediately began to issue diplomas in Medicine as a result, but these were not recognised, and soon fell into disuse.

The University of Dublin first opened its doors to Catholics in 1793, but would give them no share in its emoluments, and did not abolish religious tests until 1873. The Queen's Colleges, three in number, one at Galway, Cork and Belfast, were the constituent Colleges of the Queen's University of 1849. These Colleges were meant to provide the higher education demanded by Catholics, and each had a Medical faculty.

They did not meet with the approval of the Catholic Bishops, as they made no provision for religious teaching. In 1850, at the Synod of Thurles, it was resolved, on the advice

of Rome, to set up a Catholic University in Dublin. Cardinal Newman was brought over and made Rector. Work was started in 1854, a Charter was sought but not granted. Students were few; the famine, with its accompanying diseases, had taken off many of our youth. Newman, like all Englishmen, forgot that he was dealing with men of a different nationality, although of the same religion. Irishmen took as their model Louvain. Newman would insist on his Oxford and Cambridge ideas. The only school of the Catholic University which struggled on was the Medical school. The Cecilia Street School of the Catholic School of Medicine (which had previously been the school of the Apothecaries' Hall) was bought over for the Catholic University in 1854, and continues to exist to the present day, being now the dissecting room of the faculty of Medicine in the National University. When the first Medical Act was passed in 1858 the qualifications obtainable and registrable in Ireland were the Licence and Fellowship of both Colleges (Physicians and Surgeons), the Licence of the Apothecaries' Hall, the Licence in Medicine and M.S. of the University of Dublin, the M.D. and M.S. of the Queen's University.

In 1876 the B.Ch. became registrable, and the Register was open to women.

In 1879 Queen's University was abolished. The Royal University took its place, and was empowered to give degrees to all who passed its examination. In 1908 Mr. Birrell's Irish Universities Act set up two new Universities, the Queen's University at Belfast, with its own College; the National University at Dublin, with its constituent Colleges at Cork, Galway and Dublin.

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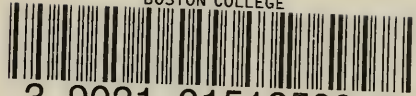
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